

# THE CONGREGATIONALIST

Boston Thursday 7 November 1895



REV. HUGH PRICE HUGHES,  
*Pastor of West End Mission, London.*

LET us once realize the sacredness of every human being, however poor, however ignorant, however degraded, and tyranny becomes impossible, lust becomes impossible, war becomes impossible. This is the new idea which Jesus Christ introduced into human society. This is the new idea which will ultimately revolutionize human society. . . . I look forward to the day when we shall all realize—what very few of us have realized yet, because human society is still to so great an extent heathen—that every individual human being, created in the image of God, is unspeakably dear to God, and must be loved and revered; that the state itself has only a limited authority; that there are higher laws than the laws of the state, even the laws of God; and that the glory of manhood is unspeakable and divine, for the ideal man is not Adam, but Jesus of Nazareth.—*From Mr. Hughes's Sermon on Christ the Greatest of Social Reformers.*

## ANOTHER ANNUAL MEETING.

The blue skies and crisp air which rejoiced the bodily senses on the morning of Wednesday, Oct. 30, were a visible sign of the joy that filled the hearts of the Woman's Home Missionary Association as it gathered in Union Church, Boston, to hear the record of the year's work. From the pleasant greeting voiced by Mrs. N. Boynton, and Mrs. Goodell's graceful response, to the benediction, pronounced by President Penrose, there were an intent eagerness to catch every word spoken, deep gratitude for the success of the year in the reports made, a thrilling, solemn feeling of the pressing needs of the work conveyed by the speakers from the field, and, beyond all, a sense of the Spirit's presence. These marked the sixteenth annual meeting as a red letter day. The board of directors, through the secretary, Mrs. L. A. Kellogg, surveyed the year's work. Mrs. J. L. Hill reported fifty new auxiliaries added to the roll in the year, and advised all ladies not now in societies to follow the suggestion of the jubilee singers, "Chillen, get on board, the old ark is movin'." Nine-tenths of the giving is by one-tenth of the givers; where are the nine? she asked. The secretary of junior work, Mrs. H. C. Brown, rejoices in an increased interest among the children, \$600 having been given for the Indian work, and systematic giving taught by the use of wigwam mite boxes. The income received, \$26,527.07, has been divided among the five national societies, which with the \$36,319.06, the value of boxes and barrels, enabled the treasurer, Miss Bridgman, to report \$62,846.13 as the total receipts for the year. With a few changes the old board of officers was re-elected.

In the appeals made by the six friends who are face to face with the problems of the work, it has felt that each was the most imperative and most worthy of support. Brave Mrs. Vaites said that ten years ago work for the Greeks began in Lowell with one man, now there are 300 in the city. In the same time the sixteen in Boston have become 500. Christian Endeavor Societies have been started, hymn-books brought from Athens, Bibles and tracts circulated. Were not all hearts profoundly stirred by her closing words, "Your country is in danger if your foreigners are not Christianized." Lowell seems to have been the pioneer in many forms of Christian work, for Mrs. S. H. Lee said that ten years ago the French Protestant college was opened there which is now doing such good work with forty students in Springfield.

Wilton, Io., stands in the center of three nearly solid German counties. Is it strange that Superintendent Eversz begs for support for the college there in order that Germans may be trained to carry the gospel to their own countrymen? In addition to what a student can earn, \$60 to \$100 will supply his needs for a year. It is impossible ade-

quately to report the speeches of Rev. G. A. Hood with his plea for money to build churches and parsonages, and that of Pres. S. B. L. Penrose with his recital of the dramatic life and death of Narcissa Prentiss Whitman.

Twelve years Miss Anna Baker has labored in Salt Lake City. The outline of a week's work, so modestly told, gave but a faint impression of the great and lasting good she has been and is doing in the Mormon city. Would that all of the constituency could have heard Mrs. H. H. Leavitt's paper on Proportionate Giving, Mrs. S. B. Capron's rare Bible reading, based on the meat offering recorded in the second chapter of Leviticus, and Mrs. Goodell's special message from the Word found in the sixth chapter of Zechariah. It is not strange that the self-denial offering, following such tender words, was unusually large.

## CHRISTIAN ENDEAVOR NOTES.

In the Kentucky State penitentiary at Eddyville two societies have been formed, attended with a number of conversions and a wonderful degree of interest.—Regular office hours have already been adopted by the committee of '96 in Washington, D. C.

The scenes, songs and historic pilgrimages of "Boston '95" form the basis of an interesting stereopticon exhibition given by Rev. J. P. Bixby, president of the Lay College, Revere. He has culled the choicest sentiments of the best speakers and woven them into his lecture, and these, interspersed with Endeavor hymns and fine illustrations of points of interest, make an entertainment that has been well received wherever given.

Sixteen prayer meetings in the churches of the city, all having for their topic, The Relation of the Y. P. S. C. E. to the Local Church, were conducted in one evening by delegates to the Ontario convention at Brantford. The result was that two new societies were formed in the city the next week. One afternoon of the convention was devoted to Junior Endeavor, while the Junior workers had spent the forenoon also in conferences, beginning with a prayer meeting at 7.30. The earnest efforts in behalf of Junior societies were indicated by the many white badges that were seen, bearing the words, "Engaged in Junior Work," besides many other yellow badges worn by others and saying, "Pledged to Junior Work."

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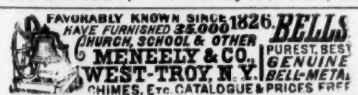
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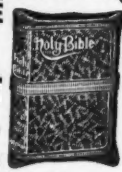
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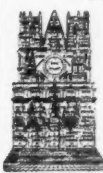
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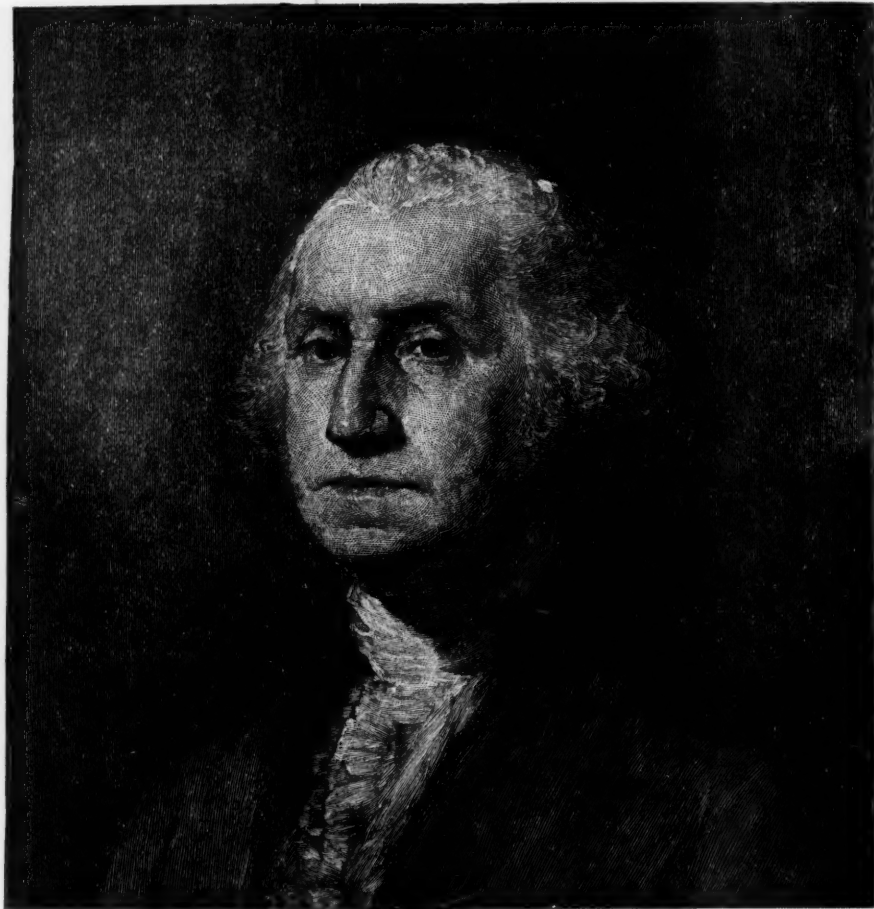
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# THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 7 November 1895

Number 45

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### \* CHURCH CLUB AGENTS. \*

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NEVER have we been so deeply impressed with the value of our great national gatherings as this year. The old criticism that they are not worth the outlay of time and money which they involve is utterly silenced by the cheerful echoes from Syracuse, Brooklyn and Detroit now being heard all over the country. We justly place strong emphasis on the advantage that accrues to our missionary causes from gatherings such as these. It pays also to remember that a great accession of faith and courage comes to many an individual Christian from them. It touched us to see at the American Board meetings here and there a farmer or a hard-working housekeeper. It was probably for them the only outing of the year, and they were following the proceedings with deepest interest and no doubt went back to their prosaic life with a fresh conception of the greatness and the reward of Christian service. Surely the men and women who are the bone and sinew of their local churches, who pray daily for missions at their family altar, who undergo great sacrifice in order that their children may be trained for the ministry or for missionary work, are as essential to the cause as the secretaries who oversee the field and as the workers themselves who go to the front.

President Clark of the Christian Endeavor Society proposes to girdle the earth with a daily prayer in which Christian Endeavorers shall unite all over the world. It includes a brief petition for one another and for the Christian Endeavor cause. The members of this Chain of Prayer also covenant to remember, at their evening devotions, other causes which may be brought to their attention through the officers of the society. The suggestion has been already welcomed with enthusiasm, and letters concerning it are pouring in from all quarters. Names of the covenanters are enrolled on prayer chain cards to be signed by each member. We wish that this new bond of union of Christians may grow swiftly and its members multiply till Dr. Clark may "put a girdle round about the earth in forty minutes."

The International Lesson Committee met in Montreal last week to complete the list of Sunday school lessons for 1897 and to outline the lessons for 1898. The first draught of these lessons is made by a sub-committee, then revised by the American committee, sent to the corresponding members in England, and their revision is returned to the American committee for final action. The committee decided to consult with prominent lesson writers in the preparation of future lists of lessons. Since the last meeting, Dr. John A. Broadus of Kentucky and Hon. Franklin Fairbanks of Vermont, who was a former member, have died, and action was taken to honor their memory. A reception was given to the committee on Thursday evening, in the

parlors of the American Church, attended by about 150 prominent clergymen and laymen, and a public meeting followed, at which several members of the committee made addresses. Dr. John R. Sampey, professor of Hebrew in the Southern Baptist Theological Seminary, was chosen to complete the remainder of Dr. Broadus's term of service. A new committee is to be chosen by the International Sunday School Association at its triennial meeting in Boston, which will be held June 23-26, 1896. The lessons for 1896 will be for the first six months the gospel of Luke, and for the remainder of the year in Old Testament history from the times of David and Solomon. The theme for the entire year of 1897 will be the history of the early Christian church as given in the Acts and the epistles. Before the convention next June the present committee will have practically completed its work by the selection of lessons for 1899.

Some time since we referred to the unjustifiable act of a council in calling one of the parties thereto into its private session while excluding the other. We regret to hear of a repetition of such a procedure in a council just held. We are informed that the minister was called alone into the private hearing, and, subsequently, the church committee alone. Neither of these parties should have been allowed to make any statement except in the presence of the other. What would be thought of a proposal that a jury should recall a witness, taking him alone into the private jury-room, whether the witness was or was not a party to the suit? Such a proceeding by a council must certainly have come from pure thoughtlessness and not from an intended violation of so simple a principle of right.

### A NEW BASIS OF UNITY.

Our National Council cannot complain of want of attention to its proposals for church unity. The secular press welcomed them as the most important action of that body. The religious press scrutinized them closely, a few with approval, some with suspicion, and others with positive disapproval. The Episcopalian objects to them as creedless, the Unitarian as too exclusive, the Presbyterian and Baptist as too loose. That it may be seen whether these criticisms apply, we reprint the platform. Here it is:

1. The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man.
2. Discipleship of Jesus Christ, the divine Lord and Saviour and the teacher of the world.
3. The Church of Christ, which is his body, whose great mission it is to preach his gospel to the world.
4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

This platform presents the substance of what Christians throughout the world believe, concerning the Scriptures, the Christ, the church. So far it ought to be a satis-



factory creed. It includes all who are disciples of Jesus Christ, as he himself defined discipleship. That basis ought to be broad enough for all Christians. It is limited to those who accept Jesus Christ as their Saviour and the world's Lord and teacher. That is as exclusive as Christ himself was in laying down the conditions of oneness for his followers.

But the fourth proposition, we rejoice to say, precludes the possibility of church unity as it is understood in all denominations acknowledging obedience to a hierarchy. Liberty of conscience is a cardinal doctrine of Protestantism, and if it should cease to be maintained in religion it would soon cease in government. So long as varieties of knowledge, temperament and character continue as at present, Christians will never wholly agree in their interpretation of the Scriptures, and will never all be brought under one central authority in church government except by force; and any denomination, if it should once acquire the power, would soon exercise it to compel a uniformity which would be fatal to progress and a constant hindrance to piety. To appeal to history to prove this statement is almost superfluous. We need only to point to the Roman Catholic Church of the Middle Ages, and as it now exists in countries where it has the power, to the Greek Catholic Church in Russia, and to the Anglican Church during the period when it punished men with imprisonment and death for worshipping God with other forms than those its leaders imposed and drove our fathers out of England.

The chief value of the basis of unity proposed by Congregationalists, above those offered by other denominations, is that it offers common ground on which the great majority of Christians can stand, without trespassing on the liberties of any. Union on such a basis will not obliterate important denominational lines, but will prevent them from being used as barriers and will keep divisions of Christ's army from striving against one another. It may bring together bodies already closely affiliated, prevent wasteful competition on home and foreign fields, promote acquaintance and fellowship, and lead toward a unity which, without the danger of tyranny by any central authority, will witness to the world more fully than now that Christians love one another.

A conspicuous illustration of this tendency is furnished by the Christian Endeavor Society. Its union of young people of many denominations is practically based on the proposals made by the National Council. Its members engage in common work for their fellowmen in Christ's name and without want of loyalty to their own denominations or friction because of their different views, without strife for precedence or office, labor together in love and generate an enthusiasm as wonderful as it is new. Were it not for the efforts of denominational leaders to create divisions in this great body, a vital union of the young people of all evangelical denominations would be speedily accomplished. In spite of all efforts for disintegration, we believe the spirit of Christ is so growing among the youth of the land as to promise this glorious result. We hope the proposals of the council will be a step in preparation for such union in spirit and effort, as the rising generation comes to take the places of the elders and to set the example of

unity to the generation that is to follow them.

#### THE PARALLEL OF TEMPTATION.

It is the tempter's art to make a lie appear like truth. Our Lord defeated him by clear seeing joined to a constant and obedient will. It was impossible to make a lie effective against him who was himself the Truth. And yet our Lord's experience of temptation was lifelong, varying only with the change of circumstance, as our experience of temptation varies, but never wholly ceasing; and in his life, as the type of the perfect and ordered life, we can trace the plan of war which the great enemy follows more clearly than in our own confused experience.

We have no full record of the youth of Jesus, but with the opening of his public mission he was led forth to be tempted and the first method used against him was that of allurements. The tempter appealed to appetite, to the love of power, to our Lord's own ideals of social leadership and help. Bread for hunger, the kingdoms of the world for ambition, the recognition of the people through a miracle of faith as the beginning of Messiahship, these were the gifts he offered. At the end of life his assault was of quite another fashion. In Gethsemane it was the threat of suffering, the burden of sin, the desertion of friends, the apparent failure of his life's endeavor, which were used to break the resolution of the Son of Man. It was Satan's opportunity to say, "I told you so," and without doubt he used it. And between these two extremes of allurements and of threat there were countless deprivations and vexations—the experience of hunger, poverty, weariness, opposition, misunderstanding, greater trials than we have ever known in the middle stretch of life, but like in quality if different in degree. Our Lord can understand and sympathize with us in these recurring trials and vexations, for "he was tempted in all points like as we are, yet without sin."

If this was the experience of the Master, the disciples must expect to have it duplicated in their lives. We have to do with an unwearying enemy, as well as with a steadfast friend. If one method will not do, the tempter will try another. If we refuse his offers, he will try us with forebodings. If he cannot seduce us with promises, he will seek to drive us to despair. If we are proof against the terror of his threats, he will try to spoil our joy with irritating experiences—vexations, losses, anxieties, illnesses, disappointments; and many who are brave to refuse his open offers and strong to meet his declared hostility will fall when they are tried by petty temptations in a quiet time.

If we are to endure the same temptation as the Master, it is well to remember that we need the same defense. He loved the truth. He asked no gift except from his Father's hand. He feared no sorrow which it was the Father's will that he should bear. He had peace and constancy because he delighted to obey. The tempter's lies appear distinctly when they are seen against the clear shining of God's truth, as the nearly invisible webs of the spider show against the morning sun. A godly man, having his pleasure in obedience, valuing gifts as evidences of God's love rather than for what the world calls their intrinsic worth, and enduring trials, "as seeing him

who is invisible," is secure against temptations as no one else can be. Upon such a character even the last and subtlest temptation, that which leads to spiritual pride, makes no impression. In proportion as we seek and find this Christlike ideal of living, we shall attain a Christlike strength and peace.

#### ENGLAND IN THE EAST.

Recent dispatches from the Orient are somewhat contradictory. It is clear that in Turkey England, backed by Russia and, although with less emphasis, by France, is pursuing a definite and vigorous policy and that the sultan must either yield or fight. This we pointed out last week and the situation remains unchanged. But in the far East there are signs of political changes which probably would prove not less important, should they occur, than the downfall of Turkey.

Several days ago there came a report that Russia has formed an alliance with China, and is to have control of a large part of Manchuria, together with the right to extend a railroad to Port Arthur and to make use of its harbor, one of the best in the world, for her fleets, thus securing what she always has lacked, a Pacific port open during the whole year. The mere rumor of this alliance has caused much excitement in Europe, because it would mean a direct and severe blow to England's prestige both political and commercial. Then a different report came, that Russia and Japan are to be the allies; that Japan, having sought alliance with England, but not having received the encouragement hoped for, has turned to Russia and has entered into political concert with her. Perhaps this, also, will be proved only a rumor, but in either case the response of the world will have been significant. So far as indications go, France will favor Russia and her ally and Germany will remain neutral. A strong and general anti-English spirit evidently exists.

Assuming some basis of fact for these reports, England has her choice of three courses. She must regain her supremacy by diplomacy, she must fight or she must acquiesce. Lord Salisbury is an expert diplomatist and would have zealous support without distinction of party in his endeavors to maintain his country's present pre-eminence, but the probabilities are against his success. If the suspected alliance is to be at all, it probably has been consummated already in anticipation of England's objections.

When the question of war is considered, so many contingencies arise that an answer is difficult. The war would be largely naval and although England's navy apparently is superior to any other, it is by no means certain that so much of her navy as could be spared for such a war would be equal to the force opposed to her by the allies. Moreover, a war in the far East would expose England's possessions everywhere else to attack, would necessitate a change of her policy in Venezuela, for example, and wherever she has disputed claims, and would increase her already heavy taxes at home formidably, while victory would not be certain and defeat would be disastrous.

Acquiescence would be almost as mischievous as defeat. It would so weaken English political prestige as to render it difficult, if not impossible, for her to re-

cover her leadership. Her trade also would receive a blow which would shake it to its foundations and might have lasting consequences of depression. Her dilemma is indeed serious and in an important sense the welfare of the whole world is involved.

England has only herself to blame for some of the worst features of her present situation. She has generally pursued a selfish, domineering policy, intent on gaining power and extending her trade and too often unscrupulous as to methods. Nevertheless she has been one of the foremost promoters of civilization and true progress, has done noble service in missions, has redeemed many peoples from barbarism and has led all other European nations in the noblest endeavors. Americans should feel for her sincere sympathy and should pray that no changes in the East may weaken her influence for good.

#### HEARING WITHOUT HEEDING GOD'S WORD.

There are some people who hear it and deliberately refuse to heed it. They hear it with sufficient distinctness to perceive that it makes positive and solemn claims upon them. But for one or another reason they refuse to heed it. They refuse to obey it. Lack of early religious training or a misleading education in regard to it or the pressure of business cares or the allurements of special temptations causes them to decline to do their duty.

But there are many more who disregard it equally yet less deliberately. They hear it but it fails to impress them because they are not in a receptive condition. They are not seeking to learn their duty to God that they may do it. They are drifting from week to week, cherishing no hostility to Christianity, perhaps vaguely intending to accept it sooner or later, but neglecting it, and their neglect soon becomes habitual and chronic.

To one and all this temptation is most dangerous in time of prosperity. They do not feel that they need God. They do not appreciate the comprehensiveness of his providence or the certainty of being beset by temptation and peril in some form every day from which he only can save. Nor do they comprehend that the performance of duty to him should take precedence of everything else. Their danger is the greater because of their more or less willful blindness.

God does not often leave them unwarned. Seldom if ever does the most indifferent go long without some experience which is sent purposely to open his eyes and teach him that God's word is meant for him. But it is the duty of God's servants to try to arouse those who are heedless, to show them their need of God, to appeal to their consciences and to persuade them of the duty and the privilege of obeying God. Methods differ with individuals. Prayer can do much but usually must be accompanied by wise appeal. Most of all, professed Christians must see to it that they set no example of hearing God's word without heeding it.

Mgr. Satolli is to be made a cardinal. This looks like papal approval of the more liberal party in the Roman Church in America, as against Corrigan, Katzer and their kind. But Catholic priests may not again participate in such a conference as was held not long ago at Ayer, in which the presence and generous

words of one priest from Marlboro called out many expressions of hope for more kindly co-operation of all denominations in civic and philanthropic efforts. Still, we will rejoice in every step toward the dawn of religious liberty in the Roman Church.

#### THE WEEK IN REVIEW.

##### The Elections.

On Tuesday of this week elections were to be held in thirteen States, and by the time this paragraph is before our readers the results will be known to them. In Massachusetts the issue was decided before the election, Governor Greenhalge being deservedly certain of a third term. In New York the question is simply whether or not Tammany is to return to power, with its systematic blackmail and bribery. Maryland will try to throw off its boss, Gorman, and Ohio will try to do the same thing with Brice. Kentucky may possibly elect a Republican governor, on the sound money issue. While the general public is most interested in the elections in these five States, Utah is in the greatest political ferment, where the question of Statehood is to be decided, the Mormon Church being accused of using its influence to secure the election of its favorites. One result of the general movement for good government is more widespread information both as to the principles involved in the elections and the character of the candidates. In the latter respect *The New York Evening Post* has done good service by publishing a Voters' Directory, giving a sketch of each person nominated for office on the State tickets.

##### Progress Among the Indians.

An increasing measure of justice is being awarded to the American Indians, at least in the fact that their condition is much more fairly and clearly set forth in government reports than it used to be. Commissioner Browning's report, just issued, is a good example, and shows more encouraging progress among the Indians than among their white neighbors. Sixty per cent. of the Indian school population, outside of New York and the Indian Territory, are enrolled in the schools. A number of the teachers are graduates of Hampton, Carlyle and other Indian schools. There are seventy-five boarding schools on reservations and 110 day schools. In all, 23,036 pupils are enrolled. None of the Protestant denominations now draw money from the Government for school purposes, except the Episcopalians, who receive for the coming year, \$2,160, and the Mennonites, \$3,125. The Roman Catholics are to have \$308,471, which is about fourteen per cent. less than last year. The commissioner forcibly describes the greed and villainy of the white settler or adventurer, who takes every possible advantage of the Indian to rob him of his land and dispossess him of his rights. He reviews the Jackson's Hole disturbances and places the blame for that trouble where it belongs—on white men who hate about equally the Indian and the law. The only remedy for this injustice is to place on the Indian the same responsibility of citizenship that the white man bears, and this is a severe and costly remedy. But it is being applied, perhaps as rapidly, all things considered, as is wise.

##### The Suffrage in South Carolina.

South Carolina has been discussing for some time in her constitutional convention the problem how to keep the control of government in the hands of its white citi-

zens. By the last census the State has a population of 462,008 whites and 688,934 blacks. By the present constitution, therefore, which gives the franchise without distinction of race, color or condition, a full vote and a fair count would give the control of the State into the hands of the blacks, if they should vote together. Heretofore, the whites have kept control because they have been united and have, by various means, suppressed or appropriated the black vote. But now they are divided and they want to vote on other issues than the color question. Woman suffrage has been killed in the convention by a large majority, notwithstanding the plea was forcibly urged that only by this means could the white vote remain in the majority. The convention has finally adopted the plan of giving the franchise to every man, after Jan. 1, 1898, who can read and write or have \$100 worth of property. Until that time, those who cannot read but can understand the constitution of the United States when read to them shall be entitled to vote. This last provision, administered by white registers of voters, of course, is expected to give an advantage to illiterate whites, of whom nearly 14,000 are voters. A good many ungenerous and some things discreditable to the State have been said in the discussions, and it is natural enough to expect a continuance of fraudulent manipulation of the ballot boxes, where, by such means, dishonest voting has so long prevailed; but, on the whole, the Negroes have gained an important point, and have good reason to look to the future with encouragement.

##### Signs of Decline in Lynching.

Ohio, one week ago last Saturday, for the second time within a few months, set a good example to other States by resisting, through its legally constituted authorities, the attempt of a mob to take possession of a prisoner and execute vengeance on him. Two of the law-breakers lost their lives in the effort to subvert the law. A woman was horribly murdered by a Negro in Tyler, Tex., last week, and, in the presence of a vast crowd, he was tortured to death in a more fiendish spirit, if that be possible, than his own when he committed the crime. But there are signs that this barbarous business of fostering crime by lawlessly avenging it is awakening the better people of the South to the consequences they are inviting by permitting these deeds of mobs. Protests are being heard from many quarters and Southern newspapers are showing the injury done to the country by the prevalence of such barbarities. The governor of Texas has ordered the county sheriff to arrest every person engaged in the burning of the Negro at Tyler. The governor of Alabama has asked the legislature to enact laws providing for removal from office of any officer who gives a prisoner into the hands of lynchers and for recovery of damages from the county for the victim's relatives. These are signs that lynch law is becoming unpopular where it has been most shamefully enforced.

##### In the Grip of the Law.

Several murder trials have been taking place in different parts of the country, and the interest shown in each locally, as well as the amount of space devoted to them by the papers, show the peculiar fascination which such court proceedings have for the general public. Chief attention has concentrated upon the trial of that notorious character, H. H. Holmes, whose real name



is Herman W. Madgett. For days the Philadelphia courtroom was packed, the fact that the prisoner for a time conducted his own defense contributing an element of novelty to the trial. Holmes is the man who has been suspected of causing the death of a number of persons in order to avail himself of their life insurance. The Philadelphia trial related to the killing of Benjamin F. Pietzel in that city, Sept. 2, 1894. His widow was an important witness for the Government, though she admitted that she connived with Holmes in the carrying out of the foul deed. The evidence was wholly circumstantial, but so strong that the jury, after being out less than three hours, returned a verdict of guilty in the first degree. The judge's charge weighed heavily against the prisoner, whose counsel does not seem to have presented his case very ably. This may be due to their plea for a longer time in which to prepare the defense, but more probably arises from the inherent weakness of the case which they undertook to defend.

#### The Policy of Expediency.

One of the gravest perils of republican government is the administration of law with especial reference to the next election. Men whose advancement in public life depends upon the popular voice are afraid to call their souls their own, and the sworn servants of the people become the victims of their own cowardly forebodings. Everyone knows how difficult it is to get the ordinary presidential candidate to express an opinion upon any doubtful question, and how largely the sessions of Congress just before a political campaign are wasted, or worse than wasted, in "maneuvering for position." History, indeed, shows that in the long run the people prefer to honor those who have distinct convictions and live up to them at any cost and at all times, but this is a part of the history which the ordinary politician never seems to read. His attitude is well illustrated in the words of a prominent New York city politician, who is chairman of the county committee of the Republican party. Speaking of Police Commissioner Roosevelt and his enforcement of the law, he said: "Now when he took his seat in the police board he might perhaps have sent for a little chap who happened to be the chairman of the Republican county committee and consulted him about the enforcement of the excise law. I would have said to him, try the Schieren game (shut the front doors of saloons and leave the side doors open, that is, until after election). Be conscientious. Yes, but don't begin to be hyper-conscientious until December." Here is the whole scheme of our American government by politicians, according to which the first duty of an executive officer is to consult the manager of his party in regard to the probable effect upon the next election of enforcing the laws, and if the manager, after consulting with his "boss," thinks it will be adverse, to attempt to deceive the people by postponing his sworn duty until the election is over. Perjury, conspiracy and lying are the words which accurately describe it, and yet it is not too much to say this government by party bosses is the real government of more than one of the old thirteen States of the Union, and the people seem to like it. Before this paragraph is seen by our readers, the voters of New York will have expressed their opinion whether or not they like it.

#### Progress in Cuba.

Public meetings are being held in many of our cities and towns, especially at the West, to express sympathy for the Cuban rebels, but more zeal than wisdom finds utterance in what is said. In Cuba, however, so far as either side has made any gains, the rebels appear to the best advantage. Their ablest leader, General Gomez, has been wounded severely and obliged to leave Cuba for a time, but their cause continues to be pressed actively and with general success in battle, so far as the guerilla warfare which prevails admits of battles. The rebels have appointed Senor Thomas E. Palma an envoy to visit foreign nations and endeavor to secure official recognition. Between the climate and the insurgents in Cuba itself and the poverty and other limitations of the home government, the Spanish are at some disadvantage. But neither side has much vigor, and, although Cuba's independence of Spain is likely to be accomplished in due time, events are demonstrating forcibly the unsuitableness of Cuba to become a part of the United States.

#### The French Ministry.

The new French cabinet, which takes the place of the Ribot ministry, is strongly radical in its tendencies and was formed by a leading radical, M. Bourgeois. But radicalism is not what it was a few years ago. The nation is constantly growing stronger and steadier and the advocates of extreme socialistic measures have less and less influence. The old cabinet—if that can be called old which had less than a year of existence—yielded to expediency and allowed dishonesty and fraud to exist, though its leader was unquestionably a man of integrity. The new ministry is patriotic and honest and will undoubtedly press the investigation into the financial history of the Southern Railway. It is predicted that the new ministry will be a brief one and that it can hardly muster the support of more than 150 votes in the Chamber of Deputies. But such predictions have not always proved true. At any rate, in a country which has had thirty-four ministries and thirty premiers in twenty-five years changes of ministry do not now much disturb the nation nor lessen the confidence of other nations in its stability.

#### Tottering Turkey.

Matters are drawing more rapidly to their crisis in Turkey. The Armenian patriarch of Constantinople has urged the bishops of Asia Minor to exhort the Armenians to await the reforms promised by the sultan. But the Armenians are reported to be on the eve of a revolution and hard to be restrained. More outrages are reported, although the Armenians appear to have taken the initiative in some cases. The American missionaries at Bitlis are now said to be in grave peril and Mr. Terrell, our minister at Constantinople, has made vigorous and repeated demands upon the Porte for protection. According to the latest report, Mr. Terrell feels confident that protection is now assured. It is probable that the downfall of the sultan personally, and perhaps of his government also, is very near. If he escape with his life, it will not be surprising if he should take refuge upon one of the very ships which foreign nations have sent there to coerce his administration. Who or what will come after him remains to be seen. The only plain fact is that the end of his reign is near.

#### Balancings of Power.

The peculiar relation of England to the other European powers, to which we refer in another column, is thought by well informed judges to be due very largely to the influence of Germany, because of England's refusal to join the Triple Alliance. But Germany's interference hardly was needed. Russia now denies that the alleged secret treaty with China has been made, and the impression is growing in London that the report of it was merely a foreign office "feeler," and that, if it be true, the result will be to open Port Arthur not only to Russia, but to all nations. The report, if a test of feeling, certainly accomplished its purpose, but the result hardly can be cheering to the British public. Meanwhile it appears plain that China is practically at the mercy of the other Powers. Moreover, she is experiencing a considerable insurrection in the Kan-Su province, which has been taken possession of by Mohammedan rebels. It is pleasant to learn that Mr. J. C. Hixson, American consul at Foo-Chow, has just received a letter signed by more than fifty British missionaries, thanking him for his effective services during the recent outrages at Wha Sang.

#### IN BRIEF.

The sketch of Hugh Price Hughes in this issue concludes, for this year, the series that has been appearing at intervals during the last twelve months of interviews with prominent British preachers and teachers. It has, we think, been a notable contribution to an appreciation by Americans of the present day leaders in thought and in activity on the other side of the water. Among scholars, the genial and learned Professor Bruce and the accomplished, though still youthful, Professor Mackenzie; among preachers, the able and lovable Dr. Barrett and the sturdy and honored Dr. Guinness Rogers; and among editors the brilliant Robertson Nicoll and the versatile Dr. Moore have been delineated with remarkable accuracy by our London correspondent, who will be recognized as a genius in this department of journalistic work. From time to time in the future we shall present other men now at the front or coming to the front, of whom our readers will be glad to learn more.

A bishop, whom some High Churchmen delight to call a primate at the Episcopal convention, dared to call the Church Hymnal "the Whimual."

For the benefit of a New Haven man who wants to know, and a number of other people who ought to keep posted on the matter, we would state that the National Council's Fund for Ministerial Relief amounts now to \$82,500.

Mr. Moody follows the example of the founders of Christianity in preaching the gospel in the great centers where people congregate in large numbers. He will hold revival services in Atlanta during the exposition, where a tabernacle seating 7,000 has been built for his work.

There was a suggestiveness of power and practical common sense which many a public speaker lacks, in Khama, the African chief's naïve apology for the fewness of his words when called upon to address London audiences: "I know how to do things better than to say them."

Even the hens in Tennessee are to be given the privilege of adopting the Harris plan of a weekly contribution to missions, for a number of Junior Endeavorers in that State have obtained permission from their parents to have for missionary objects the proceeds from the eggs laid on Sunday.



How it grows—the General Howard Roll of Honor! All the names printed this week reached the New York office of the Home Missionary Society since Oct. 18. At this rate of increase the debt will be reduced to a vanishing point before many months pass.

Though Boston is not the headquarters of the A. P. A., it is the residence of its chief executive officer, the national secretary, Rev. Dr. James B. Dunn, who is also State president for Massachusetts of this secret order. We suppose, therefore, that the carrying out of the political plans of the A. P. A. will be directed from this city.

Dr. Joseph Cook was ill in Melbourne the latter part of September. The attack, however, was not as serious as at first reported. His physician described it as vertigo brought on by unfit diet and overexertion. Dr. Cook was expecting soon to be lecturing again, and hopes to rejoin Mrs. Cook in Japan before Thanksgiving Day.

A committee representing nine denominations joined in prayer around a table. Some stood, others knelt, others bowed their heads. The various attitudes appeared to express decided convictions. They seemed to say that formal unity could only be secured by coercion, and that there would be little worship in such enforced uniformity.

This is the apt way in which a Taunton minister in a sermon to his people summarized the attitude of the National Council on three important matters: An educated ministry, a systematized activity and a federated Christianity. Certainly, a denomination which stands for these things, not to speak of others, may be considered fairly virile and progressive.

"What we are really looking for," said a frank member of a supply committee the other day, "is a \$4,000 man who is now receiving about \$2,500 and who will be content to come to us at a salary of \$1,500." Not all of our pastorless churches are quite as outspoken in the expression of their desires, but we presume a similar condition of affairs prevails quite widely.

It doesn't take long to raise a few hundreds of thousands for a popular charity in New York. At a recent meeting of the managers of St. Luke's Hospital, it was decided to secure an endowment of \$200,000 for the pathological department in order to make it the most complete in the world. Within twenty-four hours the sum was secured by use of the mail and telephone.

The Norfolk and Essex South Conferences, at their autumn meetings, took collections for the Massachusetts Board of Pastoral Supply. The example might well be followed by the other State conferences. The needs of the board are small in proportion to the work done but, while money is coming in better than early in the year, the amount is not yet sufficient to pay expenses.

The cost of war is not to be estimated only by the expense of lives and money while the war continues. Lives incapacitated by diseases contracted through exposure and by maimed limbs stretch through more than one generation. The pension list included, June 30, 1895, more than thirty years after the war, 969,544 names and gained 860 last year. The estimate for pensions next year is \$141,450,000.

The empress of Russia will wear at her coronation a dress costing \$75,000. The money which European monarchs spend on their inauguration ceremonies is, perhaps, not much greater than the American people spend on their national elections. But while our way of carrying on the machinery of government is as expensive as that of old world em-

pires, our citizens get considerably greater satisfaction from it.

In Copenhagen a person found drunk on the street is taken in a carriage to the police station, kept there till sober and then escorted home. The saloon keeper where he got his last drink has to pay for the carriage and is fined besides. If the same liquor seller is fined twice, his saloon is closed. This is placing one part of the responsibility for drunkenness where it belongs, but the method is seriously incomplete.

Few contemporary writers will be more widely mourned than the charming, rollicking Chicago newspaper man and poet, Eugene Field, who died last Monday. A New England boy, he always revered the religious traditions and associations of his early years while throwing himself eagerly into the pushing life of Western cities. Perhaps the best thing that can be said about him is that he held a key to the hearts of little children.

The House of Bishops, in their letter to the Episcopal Church, declare that the large gifts of a few laymen cannot stand as the measure of the generosity of the church. They make the statement, which is equally applicable to the Congregational denomination:

We can never hope to rise to the measure of our opportunities and of our obligations to meet them until every baptized man, woman and child shall give freely, systematically, conscientiously, to the support of the gospel and kingdom of our Lord Jesus Christ.

Berkeley Temple, Boston, has several times been reminded of the sympathy of outsiders with its noble work. An instance occurred last week. The treasurer remarked at the close of the month that he was \$175 short of funds to pay the monthly bills. That morning's mail brought him for the Temple a check for \$200 from a person he had never seen. These spontaneous givers to good enterprises relieve more anxieties than they ever know, besides spreading blessings among multitudes whom they have never seen.

One of the members of the American Committee appointed by the National Council to visit England next summer in connection with *The Congregationalist's* Pilgrimage was announced in our columns as living in Providence, R. I. The gentleman, who is Hon. Lyman Brewster, is one of the prominent representatives of Congregationalism in Connecticut and resides in Danbury. The members of this committee are widely distributed through the States, and several of them, like Mr. Brewster, are direct descendants of the Pilgrims.

A New Jersey woman was recently convicted of being a common scold, but the judge suspended sentence, pending further examination, on the ground that the defendant might not be wholly responsible for her conduct. He said that the habit of scolding usually denotes nervous disease and that both sexes are frequently troubled by it. This fact, thus judicially announced, may help the Christian public to be charitable with men like Mr. J. G. Woolley in his attack on Pres. F. E. Clark, and J. L. Gordon in his wholesale criticisms of ministers.

The committee on the work of the churches in a neighboring State sent out queries to ascertain the particular situation in individual fields. Among the questions was this: What are your distinctive hindrances? From one of the hill towns there came this reply: "A retired minister." We have no means of deciding whether this brother was strictly truthful in his response, but it certainly suggests the reflection that there are all sorts of retired ministers, and that they can be towers of strength to the pastor or can constantly undermine his influence.

An easy, sensible and practical way for

children to earn money to increase the revenue of their missionary societies was tried last year in a New Jersey church with such signal success that we modestly suggest a wider adoption of the method. The children bought copies of our *Handbook* at wholesale rates and then sold them for five cents apiece to members of the congregation, thus realizing quite a nice little sum for their treasury. The *Handbook* for 1896 will be ready by Dec. 1, and we shall take much pleasure in filling out orders for the young people.

## STAFF CORRESPONDENCE.

FROM BOSTON.

The Twentieth Century Club.

The season opens auspiciously among these organizations which, with the exception of those that are purely social in aim, are really schools of popular education. The initial lecture at the Twentieth Century Club was by William M. Salter of Philadelphia on Anarchy or Government in Industry. He defined anarchy as synonymous with liberty, saying that as the opposite of monarchy or aristocracy is democracy, so the opposite of government itself, of any kind of "archy," is anarchy. This somewhat original interpretation was controverted, however, by President Mead and others in the discussion which followed. Mr. Salter took the Pullman strike as a concrete case best illustrating the argument between government and anarchy, and showed that the present form of government in the industrial world is simply monstrous. Better none at all, better anarchy, according to his definition of the word, than organized control by the strong against the weak. Henry D. Lloyd, author of *Wealth against Commonwealth*, spoke more recently before the club, and among those who will follow during the winter are Professors Bemis and Herron, both conspicuously before the public just now, Herbert Putnam of the new Public Library, H. W. Mabie of *The Outlook*, Dean Hodges of Harvard, J. A. Riis and Col. G. E. Waring, apostles of moral and physical cleanliness in New York, and others equally noted. This club is now on a good financial basis, having rented a part of its commodious building on Ashburton Place, and is fast realizing its ideal, under the leadership of its accomplished president, of promoting "a finer public spirit and a better social order." Its Saturday luncheon continues to be one of its most popular features.

Women's Clubs.

The significant event among the women's clubs in our metropolis and vicinity has been the visit of Mrs. Henrotin, president of the General Federation of clubs and vice-president of the National Household Economic Association. She was the recipient of a series of distinguished attentions from such prominent organizations as the New England and Cantabrigia Clubs, and was also privately entertained with lavish hospitality. She is a worthy successor, as national president, of the late Charlotte Emerson Brown, being a woman of strong Christian character and an earnest advocate of all that is best in moral reform.

The New England Wheaton Club has arranged for six monthly meetings at the Vendome. Literature, music and philanthropy are the topics to be considered, and next month Mrs. H. R. Shattuck will conduct a parliamentary drill. A rare treat was enjoyed at the October meeting in an address on the decorations of the Public

Library by Miss Julia Osgood, lecturer on modern art at Wheaton Seminary. Having spent several years abroad and made a special study of art, her criticisms were singularly broad and discriminating, while her choice diction and cultivated manner gave added weight to her words.

#### College Settlements.

A meeting of those interested in this modern form of philanthropy was held recently in the Y. M. C. A. Hall. Miss Dudley of the Denison House in this city presided and she, together with "residents" from the settlements in Washington, Philadelphia and New York, gave brief accounts of their labors, which, in their essential features, are alike in all these places. In addition to acts of neighborly kindness, which is the root idea in these young ladies going to live among the poor and downtrodden, they are beginning to accomplish something definite and valuable in the direction of civic reform. Miss Catherine Davis of Philadelphia gave an interesting account of the way in which the residents secured the passage of a compulsory education bill and the appointment of one of their number as inspector on the school board. Addresses were also made by George E. McNeill and Rev. C. H. Brent of St. Stephen's Church, which is in the neighborhood of Denison House.

#### The Andover House Changes Its Name.

After considerable canvassing of the advantages and disadvantages of the change, the Andover House Association has decided to substitute South End as its characterizing adjective. When the enterprise started four years ago, the name Andover was taken because of the fact that the initial impulse, as well as most of its workers, for a time, came from that seminary. But the *personnel* of the residents has so altered, no one who belonged to the first group being now on duty, with the exception of Robert A. Woods, the head of the house, that the title has become somewhat misleading. Moreover, it has been found practically to be a hindrance, both in the securing of workers and in the raising of revenue, inasmuch as in the public mind the movement has, to a large extent, been identified with those whose academic and denominational affiliations were of the same stripe. This impression, however justifiable, was quite contrary to the ruling intention of the founder of the house, President (then Professor) Tucker, since it was meant to be as broad in its background and clientage as it is in its ministrations. The new name, it is confidently expected, will increase the constituency of the house, draw to its service men from all our New England institutions and, best of all, identify it more thoroughly with that section of the city whose life it strives to brighten and better. The South End is daily becoming more distinctly bounded off from other quarters of the town. It is sure to be, as Mr. Woods pointed out in his admirable and conclusive statement to the association last week, the great metropolitan poor district of greater Boston. The simple, prosaic title South End will, therefore, make it more apparent to both residents and outsiders that the building and its force of workers are devoted to the service of this thickly populated and needy section in ways available to settlement workers.

It must not be inferred that this change of name indicates a dwindling of resources or lack of success under present auspices.

On the contrary, the recent leasing of a new building, just round the corner on Harrison Avenue, proves that the friends of the house are providing it with means for expansion and more effective activity. This second center of operations will furnish facilities long lacked for, carrying on boys' club work and for a cooking school and other interests calculated to appeal to girls and young women. It is interesting also that a group of Technology students have taken up their abode on Rollins Street, directly opposite the settlement. While they do not pledge themselves to any specific work, their purpose in thus coming to the unfashionable part of the town is that they may employ spare hours in endeavors similar to those of their friends across the way, with whom they are on cordial terms.

The council which manages the affairs of the house has just elected Dean Hodges of Cambridge as its chairman in place of Dr. Tucker, who, while intending to maintain and express his interest in the movement, as heretofore, feels compelled, to resign the presidency.

#### A New Critic Among Us.

When a man utters wholesale denunciation of Christian churches, avows his contempt for the study of the Scriptures in their original languages, declares that theological seminaries are obstacles in the way of Christianity, that manuscript sermons are a hindrance to the preaching of the gospel, that the pulpit has lost its grip and the preacher has lost his gift, he may speak with authority as divine as that of the prophets of Israel, or he may be a common scold. If he be really a prophet, the evidence of his commission ought to appear in his deeds as sufficiently superior to the works of the ministers he despises to show that he is anointed by the spirit of God to the solemn service of prophetic denunciation. If he be a common scold, he ought to be permitted to find his own pulpit or platform and keep on scolding. Such a man ought not to be dignified by serious opposition.

Mr. James Logan Gordon, who has been conducting at Park Street Church that unique assemblage called the Parliament of Man, last week acted the rôle of the prophet as we have described. If it be shown that he bears a divine message, we shall bow in sadness to it and exhort all ministers, and especially theological professors, to sit humbly at his feet and learn how to honor the office he says they cumber with their stupidity. He has been till lately secretary of the Boston Y. M. C. A., which relies on the support of evangelical ministers and churches. If his statements to which we have referred are recent discoveries, it may be that he left that institution because he could not conscientiously continue to depend on degenerate churches and ministers for support. At any rate, it is a matter of congratulation that he now has a free field in which to proclaim his opinions. This parliament, by the way, has had a variety of speakers, ranging from pronounced A. P. A. leaders to the New England commander of the Salvation Army. But it is understood that the Park Street Church authorities are not disposed to allow the use of its auditorium longer.

The work of the International Lesson Committee, gratuitously rendered, occupies, with time spent in travel, at least an average of one week in every year for each member.

One member, an eminent lawyer, has sometimes sacrificed \$100 per day for the privilege of attending the meetings.

#### FROM NEW YORK.

##### Congregational Meetings.

Our Congregational Club resumed its gatherings at the St. Denis, Oct. 21. Following the meeting of the American Board in Brooklyn, the time was given to the subject of Foreign Missions. Ex-President S. C. Bartlett gave interesting personal reminiscences of the Board's work for nearly half a century, referring to the early experience of Goodell, Stoddard and others, and contrasted the early difficulties taxing the magnificent confidence of the missionaries—difficulties growing out of heathenism in its hideousness and simplicity—with those of later years that come from contact with the corruptions of Christendom. Referring to the popular fad of "comparative religions," he affirmed that "there is nothing to be gotten out of Oriental religions to assimilate with Christianity."

Dr. J. C. Berry of Japan dwelt upon the intellectual force of that people and the social and literary revolution going on there for the last twenty-five years, helped on by missions—medical missions especially—and presaging the early and complete triumph of Christianity. Dr. Howland of Jaffna rather took the poetry out of "the spicy breezes that blow soft o'er Ceylon's isle," where he sometimes seemed to be pressed against a blank wall of vice and was made to feel so terribly alone that an occasional visit to his native land was absolutely necessary to his spiritual life.

The meeting of "the Board" was also the topic before the Clerical Union. With Drs. E. B. Webb, Packard of Syracuse and Stimson of the Broadway Tabernacle for speakers, the session could not fail to be stirring and helpful. On the previous Monday brethren from the National Council gave their pleasant impressions of its deliberations. Other subjects that have been up since the vacation are: What I Saw in the Orient, by Rev. W. J. Peck, just returned from an extended tour; A Study of French Life, Character and Religious Condition, by Dr. A. F. Beard, whose former pastorate of the American Church in Paris well qualified him to speak on this theme; Sunday Newspapers by Rev. E. Bonfils, and Church Finances by Dr. R. J. Kent, who, in the Lewis Avenue Church, Brooklyn, seems to have solved the vexed problem of parish support with free pews, voluntary offerings and every family in its pew assigned by lot for a year at a time. His plan is well worth knowing.

#### A Worthy Memorial.

Gen. A. C. Barnes, eldest son of the late Alfred J. and Harriet B. Barnes, for many years prominent in Brooklyn's religious circles and members of the Clinton Avenue church, has caused to be erected in that church a beautiful monument to their memory. It consists of a large (twenty by seven feet) window of elaborately colored glass, illustrating the subject of the adoration of the Magi. The execution is by a Brooklyn artist, after one of Bouguereau's finest pictures. The mother, gracefully draped in soft tints of ruby, blue and green, holds the divine Child, clad in white. The garments of Joseph are of deep orange and blue; those of the wise men are of richest blue, green, ruby and purple and, with their jeweled gold vessels, their precious Oriental spices, the Magi make a gorgeous



and attractive group. A simple inscription dedicates the monument to "the loving memory" of a pair most worthy to be so commemorated in their new spiritual home. **Comfort Coming.**

Election comes on Tuesday, and those who "know the value of peace and quietness" will be glad when it is over. There are hopeful signs that the friends of law and order will hold what was gained a year ago. One of the most significant of these is the terribly billious condition of *The Sun*, Tammany's chief champion. Any imminent peril to that den of thieves incontinently throws the noted editor and his staff into "conniptions." They have 'em now badly. The very sight of Dr. Parkhurst on the street so operates on their vision as to set him before them in the shape of some gigantic, horrible gyascutus, or one of the distorted products of Doré's Dantesque imagination. When *The Sun* brings out against its adversary an article saturated with aloes, gall and wormwood, with a teaspoonful of maple syrup stirred in to make it go down with decent people, its readers know that its Dagon is in danger. Probably its editor-in-chief would not set up his paper's treatment of political opponents as a sample of high toned "journalism," but it may be of use to show the level to which disappointed ambition and subserviency to political tricksters may bring a man meant for, and capable of, vastly better things.

#### A Too Ardent Tammany Man.

One earnest east side Tammany man got so excited in telling a barroom friend how he was angered by the registry inspectors' questions for his identification, and illustrating the imperious wave of the hand with which he ordered the minions of the law to strike his name from the register, that the swing of his right arm thrust the shoulder out of joint and disabled him until the doctors can patch him up. HUNTINGTON.

#### FROM THE INTERIOR.

##### Echoes from the Great Assemblies.

These are still heard, not only in our more public, but even in semi-private gatherings. The fact is three such meetings as those at Syracuse, Brooklyn and Detroit do not often occur, each one so excellent, taken together presenting so clearly the principles for which our churches stand and the benevolent work for which they are responsible. On more than one of those from this section of the country who attended these meetings was the impression made that it is about all we can do to keep the great benevolent plant we possess in good running order and at the same time press forward into the new fields which past successes are opening to us. Monday morning the whole time of the Ministers' Meeting was taken up with further reports from the American Board and the A. M. A., evidently to the great delight of those who had not attended these meetings.

From other bodies than our own come reports of wonderful religious gatherings this year. To say nothing of the Episcopal Triennial at St. Paul, we can but be gratified with the enthusiasm shown by the Presbyterians of Illinois in the Congress for Missions held last week at Peoria, which was attended by immense numbers and was addressed by such men as Dr. A. T. Pierson and several returned missionaries. The Christian Endeavor convention this week at Des Moines, Io., is another gathering

whose influence will be felt throughout the State. To the fifteen hundred accredited delegates fully a thousand visitors are to be added. Among the speakers were Rev. R. A. Torrey of the Moody Institute of Chicago and Dr. F. E. Clark of Boston. The Y. M. C. A. convention at Evanston last week was a notable affair. Sunday the pulpits of Evanston and vicinity were supplied by enthusiastic members of the association. Great interest in the local Y. M. C. A. has been lately aroused by an offer from Mr. William Deering to give \$15,000 for a building, provided certain conditions are complied with.

The annual meeting of the Woman's Board of Missions of the Interior at Cleveland this week has been a fitting termination of the great series which as Congregationalists we have enjoyed. The reports which come to us of the enthusiasm manifested, of the joy felt over the deliverance from the burden of debt, and the determination to do still better in the future, as of the excellence of the papers and addresses, have a tendency to create a wish on the part of some of the brethren that they might, now and then, be admitted to these gatherings. Friday evening the Sunday school superintendents and teachers, of Chicago and vicinity, held their quarterly meeting with the South Church. It is not necessary to say that hospitality was gracious and abundant, and that the discussion of the purpose of the Sunday school, the conversion of the scholar, opened by an appropriate address by Professor Mackenzie, was interesting and helpful. The important annual meeting of the Bethel Association, in which all denominations take part, was held Thursday evening, with addresses by Drs. Parkhurst, Thomas Hall, Willard Scott and Professor Willcox.

#### Prevention of Lynching.

It has long been known that our colored brethren in the city have felt very keenly the injustice done those of their race in the South through mob violence. Appreciating as they do the stand taken by Congregationalists universally, as shown by the resolution adopted at Syracuse and Detroit, and by Dr. F. A. Noble again and again in his sermons, several influential members of the African Methodist Church met a few evenings since in Quinn Chapel, the most flourishing colored church we have, and formed the National Patriotic Church Defense Association. It is to be incorporated, to have its headquarters in some one of our large cities, and to be in charge of a man to be chosen by a board of directors composed of one person from nine denominations, viz.: African Methodist Episcopal, Zion African Methodist Episcopal, Baptist, Presbyterian, Congregational, Catholic, Methodist Episcopal, Methodist and Evangelical. Each member of the directory is to be chosen by the denomination he represents. Earnest efforts will be made to enlighten the public as to the wrongs from which colored people are suffering, and to secure such legislation as may be needed for their better protection. For the position Dr. Noble has taken the official board of Quinn Chapel has sent him a vote of thanks. That something should be done to prevent the recurrence of horrors like that witnessed by thousands of people only this week at Tyler, Tex., is evident. While attempts to prevent due process of law by lynching continue to be made in such States as Ohio, the North will be in no position to

rebuke the South. Certainly we cannot blame our colored brethren for the course they are taking.

#### Epidemic of Crime.

We are in the midst of one. Nearly every night, often during the day, men and women are held up on the streets, or their homes are broken into and robbed. Suicides are frequent. Murders take place every day, nearly. Police protection is not wanting. Criminals are here whose occupation is murder and robbery. We read of the capture of squads of them almost every morning, yet the crimes do not diminish. What we are coming to is not yet apparent. Still, men like Ingersoll ridicule the doctrine of depravity, partial or total, and no audience-room is large enough to accommodate the crowds who want to hear him. Perhaps this is a hint of the source of the evil from which we are suffering.

#### Receptions.

The annual society reception at the Art Institute took place Oct. 22. This reception has become one of the events which upper tondom is unwilling to lose. It is, in fact, a most interesting occasion, not alone for the people with whom one meets, but for the treasures of art which one sees. This institute is rapidly becoming one of the famous schools of art. Its pupils are approaching a thousand. In its museum are many choice specimens of European skill. On its walls are not a few precious pictures. Many a tourist who goes into raptures over what he sees in some of the museums abroad might save himself a good deal of expense and fit himself the better for foreign travel by studying the collections of galleries and institutes at home.

The Twentieth Century Club, a purely literary society composed of ladies and gentlemen, honored itself the other evening by giving a reception to the now venerable Southern author, Richard Malcolm Johnston. Mr. Johnston made a favorable impression on all who met him. He read a selection from his writings. The reception was given by Mr. and Mrs. E. G. Keith. Later in the week a Roman Catholic club, or social circle, welcomed him to its privileges, so that honors have been showered upon him, and deservingly, from every side.

#### The Lake Front.

It is a matter of universal rejoicing that the Common Council has at last approved of Mayor Swift's agreement with the Illinois Central Railway managers and thus made a park of 160 acres possible in the heart of the city on the lake front. The road will depress its tracks, erect viaducts, build a sea wall in the harbor, fill up the basin and in every reasonable way co-operate with the city in giving its inhabitants a park worthy the name. Already there is mention of further difficulties, of temptations to make use of this newly acquired territory to pay off the debt of the city and diminish the rate of taxation, but the people are in no mood to listen to suggestions of this sort. The lake front must be kept open, and made a resting place for the tens of thousands of working people who will resort to it for pleasure and health. Plans have also been proposed by which a driveway can be secured under the river to connect the boulevards on the North and South Sides of the city. This will come in due time. Meanwhile, we are grateful for what has already been done and wait patiently for what is to be.

FRANKLIN.



## Rev. Hugh Price Hughes, M. A.

By the London Representative of The Congregationalist.

A visit to St. James's Hall, the headquarters of the West London Mission, has become as much a part of the Sunday program of American and colonial tourists as a pilgrimage to the Metropolitan Tabernacle or the City Temple, Westminster Abbey or St. Paul's Cathedral. Piccadilly, where the hall is situated, is the converging point of the fashionable life of the metropolis, and on week days and Sabbaths the god mostly worshiped in the district is pleasure. Yet, on Sunday morning, afternoon and evening the large hall, which on week nights is used for concerts and public meetings, is crowded with a cosmopolitan religious congregation, numbering about 2,500, who form the base and nucleus of a many sided, aggressive Christian agency. The remarkable success of the mission is, under God, primarily due to the brilliant Welshman who has superintended its operations during the seven years of its existence. His passion for souls, genius for organization, magnetic oratory, enthusiastic efforts towards social amelioration and grip of current questions make Hugh Price Hughes one of the most fascinating and powerful personalities in London.

When I last saw Mr. Hughes in his home he had just returned from a long holiday in southern Europe, whither his friends insisted on sending him to prevent physical breakdown. There is no harder worker in London than the leader of the forward movement of British Methodism and, as he never spares himself, he is always in danger of overtaxing his nervous energy. He was born forty-eight years ago. "I was intended for the bar," he told me, "but almost immediately after my conversion, when a schoolboy, a deep impression was produced upon my soul, by no human intervention but by the direct act of God, that I must be a Methodist preacher." An amusing correspondence ensued between father and son. The latter wrote: "My dear father, I think I ought to be a Methodist preacher. Your affectionate son, Hugh." The father's reply was equally laconic: "My dear boy, I would rather that you should be a Methodist preacher than Lord Chancellor of England. Your affectionate father, John Hughes."

After passing through a theological college and graduating at the London University, Mr. Hughes "traveled" in several provincial circuits, finally reaching the metropolis. "When at college," he remarked, "I was not much in sympathy with evangelistic work, but God was determined I should be a revivalist, because the first time I preached as a circuit minister the power of God came down and thirty people were converted; since then I have always aimed at immediate visible results." At that time, for a university graduate to turn revivalist preacher was a rare occurrence. Mr. Hughes's great success in winning souls led to the suggestion that he should become a traveling evangelist, but there was other work for him to do.

The memorable Bitter Cry of Outcast London rang through the country like a clarion note of appeal and warning. It made the Methodists, in common with other communions, feel that they ought to be doing more for the outside masses. Though

flourishing in the suburbs, Methodism was dying in the city. Mr. Hughes took active part in the discussions as to what should be done, earnestly advocating the principles of what has come to be known as the forward movement. About the same time he started a weekly paper, *The Methodist Times*, to support the policy of adapting Wesleyan methods and agencies to the needs of a democratic era. When it was suggested to Mr. Hughes that he should lead the movement conference had decided to start in the West End, he at first laughed the idea to scorn, but, in response to the unanimous request of the committee, promised to think and pray over the matter.

"A very curious impression was produced on my mind," Mr. Hughes explained, "that I was to undertake this work if Mark Guy Pearse would join me. We were only slightly acquainted, but just as when a boy I felt I must be a Methodist preacher, so now I felt Pearse was to be a sort of Gideon's fleece." Mr. Pearse's reply to Mr. Hughes's invitation was: "Where you are there is no room and there is no need for anybody else." However, an interview followed, and, after Mr. Hughes had spent forty minutes expounding his plans and views without apparently making much impression, Mr. Pearse suddenly jumped up, stretched out his hands, and exclaimed, "Hughes, I'll come!" although for years he had been solemnly vowing that, as his health had broken down in London, nothing would induce him to live there again. Mr. Pearse is still liable to sudden prostration, but he usually takes the morning service at St. James's Hall and assists the mission in various ways.

Mr. Hughes sees the hand of Providence throughout the history of the mission. "I really feel," he remarked, "as if I had nothing more to do with it than you had, as if I were merely a spectator of the Lord's wonderful ways of working." At first the more conservative Methodists did not at all approve Mr. Hughes's aggressive methods. In particular they objected to the Sunday Afternoon conference which he, believing that in the past Christians have been too individualistic, started for the discussion of the social aspects of Christianity. Mr. Hughes prides himself on avoiding party politics at these gatherings, and, when at them, though an ardent home ruler, has never referred to the Irish question. The superintendent was also criticised for calling his band of lady helpers "sisters." "I thought sister much prettier than deaconess," he remarked, smiling, "and I was not going to boycott a word because the Pope had abused it."

The success of the West London Mission has overborne all opposition. Missions on similar lines have been opened in the chief towns of Britain, and one was recently started in Japan. The principles of the forward movement are all summed up in one word, adaptation. The first requisite is a strong center, a great building which will hold a congregation sufficiently large to generate enthusiasm and make recruits for service. A leading principle is the recognition that people have bodies as well as souls; its application is seen at the West End in a multitude of beneficent

agencies, covering the whole range of life. Prominence is given to music, all seats are free and unreserved, and class distinctions are unknown.

Mr. Hughes is a very intense and thoroughgoing Methodist. Taking John Wesley as his model, he discards much that passes under his name. "Many of those who talk reverently about John Wesley," he declared, "have no idea what sort of person he was, what he taught and did. The more I study his life the more convinced I am that his teaching and his methods of work are exactly what we need to-day. I am not a Methodist in any bigoted or sectarian sense, any more than Wesley himself was; I equally desire the prosperity of all churches, and I am convinced we shall not be able to resist the combined attack of atheism and Romanism unless we Protestants stand shoulder to shoulder. There is nothing I desire more than a federation of all evangelical and a union of all Methodist churches. My visit to Italy has strengthened my conviction as to the misery and disaster occasioned by Protestant dissension. Both in England and in all missionary lands we suffer fearfully because we exaggerate our sectarian peculiarities and do not act together. In the membership of the West London Mission we have representatives of every church in Christendom—all the Protestant churches, the Roman Catholic Church and the Greek Church of Russia."

"What are your conditions of membership?"

"Simply a declaration of acceptance of Christ as one's personal and divine Saviour, for the absolute submission Christ demands would be atrocious and blasphemous if he were not God."

"What success have you had in reaching the godless rich and middle classes?"

"We have reached many in the so called upper classes; some go to hear my colleague on Sunday morning; the sisters and my wife come into contact with others in various ways, and a large number of the upper servants and attendants at the great houses in the West End attend our services. So we influence some of the privileged classes as well as the poorest of the poor. The middle classes we reach by thousands. Some of the aristocracy are our best friends. Lady Henry Somerset gives us £400 a year."

"Are you well supported by the other Methodist churches of London?"

"Not so well as I consider the work justifies us in expecting. I do not think our churches have yet realized what a great opportunity God has given us. We receive about £1,000 a year from suburban churches, and much sympathy is shown with our work. From the central fund we get £1,500 a year"—Mr. Hughes's organization being a leading section of a mission for the whole metropolis. The West London Mission church is entirely self-supporting, but requires an extra £3,000 a year for aggressive missionary and philanthropic work among those untouched by ordinary Christian agencies. The first year of the mission 123 members were enrolled; now there are some 1,600.

In addition to his heavy work in London, Mr. Hughes goes about the country advo-

eating the claims of the mission. This is the strain that has told upon him so much in the past, and in future he hopes to spend more time at home. He lives in a quiet street connecting two squares, about two miles from Piccadilly, and is one of a little colony of Methodists, Mr. Pearse, Dr. Lunn, Mr. Percy Bunting (editor of *The Contemporary Review*), all residing within a circumference of a few hundred yards. The busy superintendent avails himself of every facility for economizing time and labor. Stenographers, typewriters, speaking tubes, electric bells are hardly equal to the demands of his tremendous energy. He told me he had a "most efficient" lady secretary, and a "most accomplished assistant editor, a brilliant scholar of Trinity." Mr. Hughes, who dictates everything, contributes the leaders and principal notes to *The Methodist Times*, and shapes its policy.

Hard pressed as he is, Mr. Hughes keeps closely in touch with current literature. Speaking of books he has recently read, he singled out Christ in Modern Theology as one that he specially appreciated, remarking that he is in sympathy with the general views of Dr. Fairbairn. Having read Social Evolution, he made the book the subject of four Sunday afternoon conferences, and afterwards received a letter from the author, saying he had attended all. Mr. Hughes throughout assumed that Mr. Kidd was a resolute and thorough Christian, and in his letter he stated that his views had been correctly represented. Always a diligent student of social questions, Mr. Hughes is naturally deeply interested in the modern social movement—that which is socialistic and that which is not. The writings of Mazzini have greatly influenced him. His last act in Italy was to visit the grave of the patriot, whose complete works he subsequently purchased. Four volumes of Mr. Hughes's discourses have appeared—Socialistic Christianity, The Philanthropy of God, Ethical Christianity, and Essential Christianity.

Mr. Hughes was an ardent advocate of the "separated chairmen" scheme recently rejected by the Wesleyan Conference, the majority regarding it as an attempt to introduce episcopacy. Possibly the opposition was all the stronger because of Mr. Hughes's known willingness to concede to the Anglican Church the "historic episcopate," so as to remove one of the stumbling-blocks to reunion. Mr. Hughes, however, insists that those who suppose he and his friends wish to institute Methodist bishops totally misunderstand their proposals. "The Church of England," he observed, "has made herself so hateful to Nonconformists that the word bishop is for the present intolerable to them. But we do not propose either to use the word or create the office. Our proposal merely is that a certain class of officers, whom we already have and call chairmen of districts, should devote their whole time to that office, instead of, as at present, being also ministers of churches or secretaries of departments."

"What would be the chief differences between these separated chairmen and the American Methodist bishops?"

"The chairmen would be elected for three years only, not for life, the renewal of the appointment resting with conference. They would not select ministers for churches; in fact, they would have none of the autocratic power of the American bishops. At the same time I believe the episcopal

system has been an unspeakable blessing in America, and although in this country, which is more compact, it is not necessary for any individual to have the absolute authority the American bishops have, still it is very desirable we should set apart experienced men solely to look after the general interests of the Methodist Church, as distinguished from purely local affairs. Our proposal is for the present buried under a mountain heap of misunderstanding, but," added Mr. Hughes, significantly, "it will reappear again."

Mr. Hughes assured me that there is nothing in which he is more interested than the promotion of the most intimate relations between Britain and the United States. "I rejoice that Mr. Cremer, who has spoken at St. James's Hall to our unanimous delight, has been so far successful. When the arbitration committee sat in Paris to settle the Bering Sea difficulties, one of the American representatives, a judge of the Supreme Court, came to St. James's Hall one Sunday night, when passing through London, and I had the pleasure of telling him, before an immense audience, how greatly we love our kinsmen beyond seas, and how thankful we were that our differences with them were being rationally settled. I do not despair that some day we may effect something like a federal union, for it would be an unspeakable advantage. Only our American brethren must give up their dreadful protection, which, in my judgment, is entirely opposed to Christian principles and international freedom. The system of protection is based upon selfishness, and selfishness is always shortsighted and suicidal."

## TWO UNIQUE LUNCHEES.

BY W. S. HARWOOD, MINNEAPOLIS.

Some of the methods employed by those who are interested in the various degrees of the submerged tenth are of much interest, but perhaps few of these methods are more suggestive of good results than the one in vogue in the city of Duluth, which has for its object the advancement of the physical and moral well-being of the lake sailors, the lumbermen and the miners.

I was waiting for the sailing of my boat to the eastward and inquired of a small shopman where I would find a good restaurant. He directed me to one which he said had the reputation of being excellent, where large numbers of people were fed every day. I entered the roomy restaurant and sat down at a table and waited for a waiter to come and take my order. I might have been waiting until this time had not a gentleman sitting near remarked that there were no waiters in the restaurant and that I would be obliged to go and get my meal for myself.

I was on the point of starting for the door, on this announcement, but decided that I would stay and see what manner of meal it was that had no waiter for its bearer. I passed on down between well-filled tables of men, most of them appearing to be of the humbler though hardly of the outcast class, and stood in turn at a serving counter extending across the lower end of the room. I ordered steak, potatoes, bread and butter and a piece of pie. I confess I had not much expectation that I would eat much of the meal, but I was hungry, it seemed clean and wholesome,

and I fell to rather more contentedly than I had anticipated.

The dishes I was not able to handle with that graceful abandon of the professional waiter, but I managed to get them one at a time to the table where I sat down, minus napkin and tablecloth. I found the food well cooked, abundant, of good quality and quite significantly free from the ordinary restaurantish flavor.

When I had finished eating I passed to the same counter at which I had served myself and paid for the meal. It cost thirteen cents—three cents for bread and butter, two cents for potatoes, five cents for meat, three cents for pie. A meal for thirteen cents—indeed this was a novelty, and, as ordinary restaurants go, a good meal, too.

The restaurant is conducted by the Bethel Association of the city. A similar restaurant is located in another part of the city. About six hundred meals are served at the one, four to five hundred at the other per day. The organization was formed for the purpose of doing religious work among the lakemen, the lumbermen and the miners. Large numbers of these classes live in or pass through Duluth. They are largely men without families. Were it not for this Bethel work they would suffer sorely in purse and morals.

There are furnished rooms in connection with the Bethel houses, where comfortable lodgings may be obtained at the actual cost involved. On the day that I visited the restaurant not a room in the big building was vacant. A noble work has been undertaken, too, among the outcast women who have not yet passed too far over the dead line—indeed, who shall say they ever pass too far for human aid to reach them, if only it be rightly proffered?

The large dining-rooms in the two Bethels are cleared of their chairs and tables every night and gospel meetings are held. These meetings are entirely undenominational, and the laymen of the churches lead in the services, speak, sing and pray. The meetings are largely attended and there seems to be deep interest manifested.

The restaurants are made to be, as far as possible, self supporting, and for that reason the napkins and the tablecloths and the waiters were conspicuous by their absence when I sat down to my self-served meal. Were these accessories to public dining included, I would not have had my thirteen cent meal. It is the aim to buy everything at the lowest possible figure, but to get the very best they could of the class purchased. Of course, contributions from benevolently inclined persons are received for the advancement of the various interests of the Bethel work.

This method of feeding those who are in need of plain, wholesome food, but who are not able to pay the prices charged, even in the ordinarily cheap restaurants, is worthy of the close study of all interested in the advancement of the interests of the usually poorly fed and frequently under-fed classes of our large cities. A fifteen-cent meal you will find advertised in the poorer quarters of every great city, but it is a meal with rancid butter and stale, heavy bread, dangerous meats, unwholesome vegetables and overripe fruit. My thirteen-cent meal in Duluth was clean, wholesome, well cooked and strengthening; I was glad after I had eaten it that I did not leave the room when I found there was no one to wait on me but myself.



And while I am on a gastronomic topic, let me add a word about a meal I recently ate in New York City, on lower Broadway. The restaurant reminded me of my Duluth experience, somewhat, in its absence of napkins and its dearth of waiters, but it was a far different establishment as to style and general make-up. I never knew whether it was a restaurant where the millionaires—and the paupers—from the neighboring, narrow Wall street, ate, but that made no difference as to the satisfaction of hunger, excellently done by a simple lunch. I apprehend there was as much in the conduct of this restaurant for the study of the domestic-political-economist as there was material for study in the Duluth eating place for the helper of the submerged tenth.

Here, too, I found I had to wait on myself, save as to one or two things which could not well be served by one's self. I passed to one sideboard or counter for one article, to another for another, and so on. When I had finished my lunch, I asked the solitary waiter, who was serving the hot foods, for a check. He motioned toward the cashier. I went to the cashier, and that worthy referred me to a check desk on the other side of the room where I selected my own check.

And this in New York? Why not? Is New York any more dishonest, or, to put it out of the pale of municipalness, are New Yorkers any more dishonest than other people? I found an answer to any such question, were answer needed, in the smiling remark of the cashier: "Yes; we do put a good deal of confidence in people, but they don't betray it."

If I mistake not, there is a good deal more food in the systems of this New York and this Duluth restaurant for the thoughtful than even the parties in charge of them begin to appreciate. The one is an exponent of a thoroughgoing, practical Christianity, the other an exponent of a high and hopeful common confidence, looking forward, not backward.

#### AUTUMNAL JOTTINGS IN SWITZERLAND.

The 100,000 tourists that annually visit Interlachen have departed, and this little hamlet is left in almost absolute quiet till the early spring begins to woo the lovers of Alpine scenery. But the departing guests have left behind an autumnal beauty which the summer months fail to reveal. There are certain charms kept only for the belated traveler. The lower heights have been radiant with color, while the deep rich green of the pine and firs strives to cover the barren rocks above. The English ivy, in all its luxuriance, twines in and out, weaving its beauty into the carpet of fallen leaves. The woodbine, clambering over old ruins, covers the stone walls, looks into cathedral windows with a freedom and audacity which always insures a welcome. Roses vie with the drooping fuchsia in their attempts to enchain the passer-by. Above us and about us mountains that yesterday looked sternly down upon us from their rugged, barren heights now fairly dazzle us with their brilliancy as the afternoon sun lights up peak after peak—the Eiger, Mönch, Wetterhorn, Jungfrau, covered by the new-fallen snow. The walks through deserted parks, up the lesser hills, through meadows with the lush foliage of October, the boys and girls gathering their winter store of walnuts, the tumultuous roar of mountain torrents, the glimpses of those lovely lakes, Thun and Brienz, make this hamlet a paradise for every lover of nature.

The great hotels are closed, the merchants calmly wait for 1896. The steamers lie idly at the dock; a few excursions are made up to Grindelwald and Lauterbrunn daily, but soon the snow and ice will bring peace to the busy wheels. Each year the Alpine passes and the higher peaks are made more accessible by the funicular and rack and pinion railway. Only a few days ago a dozen engineers went up the Jungfrau to plan for a railway into those sacred domains of eternal ice and awful glaciers. The recent building of a road from Grindelwald by way of the Kleine Scheidegg has brought the full sweep of the Bernese Oberland into view in all its terrific grandeur. You look out upon a scene of awful, dazzling glory, if it is your good fortune to be there on an absolutely cloudless day, when snowy domes lie against the horizon, almost ethereal in their beauty, while glaciers, ravines, chasms, abysses lie in all their fascinating beauty at your feet. The quiet of that scene is broken only by the fall of the avalanche, which is like the sound of distant cannonading. This railway has cost nearly a million of dollars, and of course the projectors have, as yet, received no dividend, and the shares can be bought for a song. But they have placed the traveling public under everlasting obligations, for so long as memory is loyal to its office so long will the visions unfolded at every step of the route remain stamped upon the soul.

S. E. B.

#### LECTURES ON CHURCH MUSIC AT YALE.

The first of a course of seven illustrated lectures on Worship Music was given last Friday evening at the Divinity School of Yale University by John C. Griggs, Ph. D., the instructor of music in the school. The course will include a consideration of the evolution of church music, some of the subjects being The Chorale and Modern Hymn, Mediæval and Biblical Hymns, Forms of Service, The Oratorio, Choir Organization and The Pastor's Relation to Church Music.

The first lecture had for its subject The Quartet Choir. The use of music, said Professor Griggs, rests upon man's desire that his religious experience shall find expression in some art form of speech or song, which shall stand apart from his everyday talking and shall represent and reflect that emotional element which he recognizes in his own religious life; expressions which the usual and prosaic forms of speech can never catch and represent.

The different periods of church development have been marked by magnificent creations of musical composition which may claim almost the authority of divine inspiration.

No one feature of church music so represents the peculiarity of American usage as does the quartet choir. The development of worship music in America has been rapid, beginning as it did with the Puritan period, which had cast aside the music of the Church of Rome, which was regarded as an inheritance of sin. The Puritan period contained almost no musical material.

Gradually, however, through congregational singing the churches were led up to the era of the volunteer chorus to lead the congregation. It was only about fifty years ago that the custom of engaging paid organists and singers began. Because of inability to secure many good singers the transition from the unpaid chorus to the paid quartet was soon made.

The demand thus caused for independent and fairly competent solo singers and organists has been one of the most potent reasons why so many young people have taken up the study of music in the United States in recent years. In thus building up a class of semi-professional church singers the quartet choir has been a considerable force in musical education.

Professor Griggs proceeded to discuss the

limitations and advantages of the quartet. The engagement of singers elsewhere than from the congregation of the church where they are to sing and the engagement from year to year, thus causing frequent changes, are among the attendant evils. Church music has thus been led to take on something of the appearance of the concert-room. In many cases Congregational singing has been unduly neglected and a class of music which has little fitness for the purpose of worship has been admitted.

Assisted by the Center Church quartet and other soloists from New Haven and New York, Professor Griggs then illustrated by rendition the kinds of music adapted to church worship and also the florid music so often heard in city churches of a character not fitted for religious worship. C. S. M.

#### CURRENT THOUGHT.

##### AT HOME.

Prof. Albert Bushnell Hart in *The Chau-tauquan* thus characterizes the *laissez faire* spirit of the American people: "Of all people west of Russia and Turkey, the Americans are perhaps those most willing to be deprived of what they pay for. Our inferior pavements and country roads, which to a foreigner seem barbarous, are due to a lazy conservative acceptance of a public waste and discomfort. We ride in overcrowded street cars at a speed dangerous to foot passengers, because we do not choose to insist on comfort and safety. We send our children to poisonous schoolrooms, under incompetent teachers, because we will not take the trouble to see how our money is spent. American public life is a standing disproof of the axiom of political economy that men are moved by self-interest."

The pastoral letter of the House of Bishops—Episcopal—speaking of the unity of the church, announces that their mind as expressed in the declaration of 1886 is unchanged. They look with hope to the restoration of church unity, and ask that earnest prayer be offered for it; they recognize the fact that the Episcopal Church itself lacks important elements of unity, while they declare that, "however earnest and persistent our endeavor to keep alive this great movement and the deep yearnings which inspire it, we can imagine no circumstance that would induce us to consent to any departure from the ancient deposit of the faith and order committed to our keeping for the common benefit of mankind, or to the impairment of any truly apostolic and catholic tradition of the church, or to any measures which, in bringing us nearer to post-reformation communions, would create any new obstacles to reunion with the old historic branches of the Catholic Church."

##### ABROAD.

The *London Chronicle*, discussing The Reunion of Christendom, more especially reunion between the Roman and the Anglican folds, says the "party of sacerdotalism is now—it would be folly to attempt to deny it—the dominant, almost the only, force in the Church of England. . . . In what vital respect is there any difference between 'Roman' and 'English' Catholicism? We enter their respective churches and find it hard to discover any difference in the celebration of what both call the mass. Both accept councils as of binding authority, though they may differ as to the detailed doings of some of these historic gatherings. Both teach that the Bible can only be interpreted by the church, and that theological heresy is a deadly sin. Both are distinctly mediæval in thought and tendency, so far as modern men can be mediæval. The only practical difference seems to be that at present English High Churchmen are not ready to accept papal authority, especially as defined by the Vatican Council of 1870."



## The Home

### "THE GRACE OF OUR LORD JESUS CHRIST."

BY MARY CHANDLER JONES.

Forth from thy gracious presence, Lord, we go,  
Once more along the world's untender ways;  
We may not pause, upon thy face to gaze,  
Nor linger in thy happy courts, for lo—  
Thou hast sent us, ambassadors, to show  
Thee to the world that hath not known thy praise.  
So to our homely tasks, our hurried days,  
We turn again, since thou hast willed it so.

To make rough places plain, and crooked straight;  
To help the weak; to envy not the strong;  
To make the earth a sweeter dwelling place,  
In little ways, or, if we may, in great,  
And in the world to help the heavenly song,  
We pray, Lord Jesus, grant to us thy grace!

### A FEW REPRESENTATIVE WOMEN.

Can a woman engage in professional or literary pursuits without neglecting her home duties? Do not such women show a spirit of jealousy toward each other, and are they as willing as men to help those of their own sex? These are some of the questions sure to be asked whenever the matter of women's entrance into work outside of the home comes up for discussion. The editor of this department was forcibly reminded of them at a recent luncheon in New York, at which were present several well-known contributors of *The Congregationalist* and other friends. It was a purely social function, and there was not the slightest intention, in the clever and witty post-prandial speeches, to reply to the questions asked above. But all unconsciously an answer was given in the very personality of the guests and in the interests which they represented. One could not look around the board and believe, for a moment, that the precious shrine of home was neglected because these women had earned distinction with their pens. One feature which impressed itself deeply upon the one who was the recipient of their gracious hospitality was the fact that, with possibly one exception, these women were housekeepers and not boarders, thereby refuting the common idea that one must be free from the care of a home if she would win success in outside pursuits. On the contrary, the sentiment is growing that an added power is gained when one works from the home as a center. The demand for apartments for "bachelor maids," suitable for light housekeeping, in our large cities is decidedly on the increase, showing, too, that the innate love for domesticity in the feminine heart is not easily eradicated.

It was significant, also, that in this little company of twenty sixteen were wives and the majority of them mothers, whose homes bear no resemblance whatever to the Jellyby style of household. "Marion Harland," who presided, has a national reputation for culinary skill and grace as a hostess, no less than for her attainments as a writer and lecturer, while the daughters, Christine Terhune Herrick and Virginia Belle Van de Water, inherit the mother's gifts. Olive Thorne Miller, learned in bird lore and winning fresh laurels every winter by parlor lectures on the subject, Caroline A. Creevy, an authority in botany, with a new book on the flora of New York State nearly ready for press, and Elizabeth W. Champney, whose charming books, illustrated by her artist husband, are eagerly read by young people, are three more

women whose children and homes repudiate the idea of their claims being secondary in the mother's heart. The medical profession was represented by two eminent practitioners, Drs. Lucy Hall-Brown and Grace Peckham-Murray; journalism by Lillian W. Betts, the versatile, accomplished editor of *The Outlook*, and by Margaret H. Welch of the *New York Times*, the refined, gentle widow of the delicate and genial humorist; and missionary interests by Mrs. M. C. Kincaid, the efficient and devoted president of the New York H. M. Union. Of editors' wives there were present Mrs. Henry R. Elliot of *The Evangelist* and Mrs. L. S. Metcalf, whose husband was formerly editor of *The Forum*, each a helpmeet in the noblest sense of the word.

Others present who are contributors to the religious press were Hetta Lord Hayes Ward, whose recent poem on Armenia in *The Independent* is attracting wide attention, Helen Everson Smith, Agnes Bailey Ormabee, Helen Dawes Brown, who is doing brilliant work as lecturer and private teacher, Mrs. M. V. Shaller, a writer of growing reputation on sanitary matters, and, by no means least, that rare soul, May Riley Smith, whose tender lyrics like *Sometime* and *Tired Mothers* have comforted so many aching hearts. Two who were necessarily absent, Margaret E. Sangster and Kate Upson Clark, are too well known and beloved by *The Congregationalist* readers to need any special characterization. Their names are the best possible reply to the question, Are business and professional women willing to help each other? Many a struggling young author and tyro in journalism have been encouraged and inspired by these two generous, noble-hearted writers.

We have departed from our usual custom by mentioning these names in detail, in connection with a purely personal event, for this reason. Many of these women, by their writings and their influence, are helping shape this department of our paper, and it will be a satisfaction to parents, when reading their contributions, to know a little of the personality which gives power to their pens. There are grave problems which affect the home nowadays, but women of this type stand as a breakwater against social excesses, against corrupt literature, against materialism and unbelief. They are all prominent in philanthropic movements, and have neither time nor disposition to indulge in the rivalries and jealousies which too often mar similar relationships in the world of fashion. Said the wise Marcus Aurelius, "When thou wishest to give thyself delight, O my soul, think of the excellencies of those with whom thou art associated." With no class of people is it easier to follow the advice of the sage old philosopher than with the federation of noble men and women who are laboring to build up Christian homes. Given these, throughout the length and breadth of our land, and problems of church and state would be soon adjusted.

### WORK.

Work then for pleasure: paint or sing or carve  
The thing thou lovest, though the body starve.

Who works for glory misses oft the goal;  
Who works for money coins his very soul.

Work for the work's sake, then, and it may be  
That these things shall be added unto thee.

—Kenyon Cox.

### EXTRAVAGANCE IN LIVING.

BY MRS. M. E. SANGSTER.

I have so often resented the imputation to women of extravagance in domestic management that I hesitate in taking up, in even acknowledging that there is, the other side. But quite lately I have been led to see that there is much which needs to be said in plain words to wives and daughters with regard to the pressure which they sometimes thoughtlessly bring on the bread-winner of the family, the husband and father, whose daily work and daily wage stand between the household and want, and provide for it comfort and luxuries.

To live beyond our means is an American temptation, perhaps it is the most common American sin. People desire to appear as well as their neighbors; they wish their homes to be beautifully furnished and appointed; they care more than in a former day for elegance in dress, and society is more than ever imperious in its exactions. Retrenchment is not easy. In a false position one dreads to have poverty suspected. Many people lack the moral courage to say simply that they cannot afford this or that expenditure, and both fathers and mothers are occasionally weak and cowardly when the question is of indulging the caprices of young people, or giving an idolized daughter an outfit for the season, which they cannot afford. A gray-haired man, who has nearly reached his sixtieth year, and whose career through his youth and early manhood was a succession of honors, is today in a penitentiary because he could not say no when his daughters urged him to a style of living which could be supported only, in his case, by systematic theft.

It is easy to say, and it is often true, that the women of a family are ignorant of the amount they might reasonably spend because the man of the house keeps his affairs to himself. Entire candor as to income and outgo should be the rule in domestic life, the family thus knowing what it could and what it could not do in given circumstances, and presenting a united front to the world. A husband does wisely who takes his wife, as it is her right to be taken, into his fullest financial confidence. A wife should insist on her privilege of sharing knowledge as well as of bearing burdens. But women are not deficient in common sense, and the wife of a man on a salary can usually arrive at a very clear conclusion, at least approximately, as to what she ought to spend over and above the necessary amount for food and clothing. Necessary expenses are not extravagances. The word tells its own story. It is the going beyond bounds, the indulging fancies and gratifying impulses, which becomes extravagant, as opposed to what is essential.

One of the common faults of Americans is a disdain for small economies. We do not count car fares; we buy the pretty trifle, which costs only a few cents; we accumulate useless things in our houses; if we have a fad, it is always leading us to spend a dollar or two for this and the other thing in connection with it, as wheelmen and amateur photographers can testify. We take the drawing-room car for a little journey, which might comfortably be made in the ordinary coach. In numerous small ways our money drips away, and leaves little to show for it in value received.

A thousand cases of extravagance in

smaller or larger degree result only in undignified squabbling at home, in petty irritations, in tears and frowns, in subtraction from the wholesome gayety of life. But the thousand and one case occurs, and there is a crash which startles the community, brings disgrace on a hitherto unsullied name, drags a circle of kindred and friends into a gulf of sorrow. The thing which cannot go on has been attempted, and has finally and suddenly reached its ultimate end, as might have been predicted. And then, how tawdry seems the useless finery, how absurd look the foolish strivings after display, how unwise and stupid appears the scheme of living which built its house upon the sand.

If we need the word in season, friends, let us heed it. The sensible and judicious husband and wife will plan together for the family good. If there be stinting, it will not be in wholesome food, nor on the children's education, nor on good reading, nor on anything which has to do with the church and the furthering of Christ's cause on the earth. It will take the direction of cutting off what is merely for vanity, for ease, for show, for wastefulness, for doing what our neighbor does, without reference to our own honesty and self-respect.

### "AWFUL."

BY MRS. CLARA COLTON.

The schoolgirl's use of "lovely" to express all the varied emotions of the human heart is proverbial. The use by matron, maid and child of "awful" and "awfully" may not yet have been made proverbial by general newspaper comment, but it is none the less one of the commonest cases of assault and battery against the English language. We corrected the children when they said: "It was awful hot in the school-house today," "Johnnie Barnes cheated awfully at marbles," "The teacher read an awful funny story this afternoon," and they pleaded in excuse, "Everybody says awful."

We kept a partial record one day. The neighbor who came to return a sample of borrowed coffee said, "It was awfully good." And she was a former schoolmistress, too! Another neighbor came to see if we wanted one of her kittens, "They were too awfully cunning to drown." A caller said, "Did you notice the mistake the choir made last Sunday? Wasn't it awful?" Another caller told us that the streets were "awfully dusty," and that "Mrs. Brown, the new milliner, had some awfully stylish new hats." The servant girl thought the steak looked as if it would be "awful tough." And so it went on through the whole day. At suppertime the big dictionary was brought out and the definitions of the obnoxious words were read and explained. Then, by common consent, a system of fines and rewards was inaugurated as an incentive to reform. "Eternal vigilance" proved to be indeed "the price of success," but watchfulness won the victory and "awful" and "awfully" were soon successfully boycotted. The children found little difficulty in supplying appropriate adjectives and adverbs in place of the objectionable rejected ones.

But what was the consternation of *mater familias*, the chief reformer, constantly to come upon "awful" and "awfully" in the bedtime stories chosen from the children's pages of different religious papers and in the first-class youth's periodicals as well.

Marking the words for several weeks in different children's stories in papers and books proved that the use of "awful" and "awfully" is well-nigh as common in print as the record-keeping day had shown them to be in general conversation.

The question arises, then, Does common misuse make that misuse allowable in spite of Webster? Do these story writers for children who use the words put them in in order to follow the realistic rule of the modern school, "to portray life just as it is"? And if so are they right in assuming that all sorts and conditions of children (as the stories would indicate) do say "awful" and "awfully" with such fluency and frequency? If other mothers are instituting reforms in conversation should not writers for children assist them by not allowing their characters to use adjectives so indiscriminately? Or, if realism demands that some of the characters must do so, can the authors not invent a child character who will correct the little language iconoclasts, not in a priggish way, but as real children in real life often do correct one another's mistakes?

Parents who have backward children will find a helpful article in the *Educational Review* for October written by Dr. Walter Channing, in which he shows the dependence of mental action on physical habit. As Froebel pointed out, half a century ago, the first years of a child's life should be devoted to cultivating the limbs and senses, because the intellectual and spiritual faculties then exist only in germ. With backward children the early training should be almost exclusively physical. It is cruel to try to force their slower mental processes. Let them learn their first lessons of this strange, bewildering outside world, which is familiar enough to an adult, through the use of the hand and the sense of touch. Seguin, the well-known teacher of the feeble-minded, said of the hand: "It is the best servant of man, the best instrument of work, the best translator of thoughts."

When such a common article of food as the potato comes under the ban of cooks, physicians and scientists, it is quite time for ordinary folks to ask if the humble tuber should really be banished from their dietary. In the last *Ladies' Home Journal* its nutritive value is ably discussed by John Gilmer Speed, Dr. Cyrus Edson and Mrs. S. T. Rorer, each of whom gives convincing reasons for its more restricted use. For infants and persons with delicate digestive organs, potatoes should be eliminated altogether from the bill of fare, and others should eat them more sparingly. The large proportion of starch and the deficiency of nitrogen are the grounds of objection to this favorite vegetable. Mrs. Rorer, who is one of the few scientific cooks in the country, says that "potatoes are best and most wholesome when baked, and most objectionable when fried," and suggests that they should be served only with strongly concentrated nitrogenous food, such as roast beef. No doubt radical changes in the menu of American households would follow a scientific study of the food question.

The characteristic of Christian life is its realization here of an eternal life through a constant death and resurrection.—*Alden's Study of Death.*

### Closet and Altar

*Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.*

Do not be afraid of God. He has a shepherd's heart and skill. He will not overdrive. When he puts forth his own sheep he will certainly go before them and they shall follow him. . . . If the track lies over difficult and stony roads, it is because there is no other way of reaching the rich meadow lands beyond. . . . When heavy demands are made he will be gentleness itself. He is the Good Shepherd who knows his sheep, as the Father knows him. These are the voices that speak to us from the Unseen. Happy is he who makes a daily parenthesis of silence in his heart, that he may hear them speak!—*F. B. Meyer.*

The kingdom of God begins within, but it is to make itself manifest without. It is to penetrate the feelings, habits, thoughts, words, acts of him who is the subject of it. At last it is to penetrate our whole social existence, to mold all things according to its laws.—*F. D. Maurice.*

The remedy for care is to realize the love of God in Christ moment by moment, touching all existence and glorifying it, if we will, with peace and joy. That can only be if we abide in him by that continual exercise of prayer, which to Christians must more and more appear the supremely reasonable thing in the business of existence.—*W. R. Nicoll.*

Be not afraid to pray—to pray is right.  
Pray, if thou canst, with hope; but ever pray,  
Though hope be weak or sick with long delay;  
Pray in the darkness if there be no light.

Whate'er is good to wish, ask that of heaven,  
Though it be what thou canst not hope to see;  
Pray to be perfect, though material heaven  
Forbid the spirit so on earth to be;  
But if for any wish thou darrest not pray,  
Then pray to God to take that wish away.  
—*Hartley Coleridge.*

There are seasons when, for the moment at least, the power of the world seems to drop. A strange and awful sense of responsibility comes upon us. We long for a higher and holier life. The vanity of the world, the worth of virtue, the goodness of God, and the peace of a trusting and devout heart are revealed to us. It is a heavenly vision open before the soul. These hours, when the soul is freed from its bonds and holds communion with truth and God, . . . are blessed hours, which, if obeyed, shall raise the soul upward to heaven.—*Ephraim Peabody.*

© glorious Lord and Saviour, who on the first day of the week didst rise from the dead, and who art the resurrection and the life, I heartily beseech thee to raise me, by true repentance and lively faith, from the death of sin to the life of righteousness. Make this day a blessing to my soul that I may worship thee in spirit and in truth; that I may go to thy house to be joyful and glad in thee; that I may listen to thy duty with an honest heart in order to practice it; and grant that the services of this day, both at home and at church, may fit me the more for that rest which remaineth for the people of God; so that I and they may at length see thy face in peace. Amen.



## Mothers in Council.

### A PLAY WITH A MORAL.

Sympathizing with "Perplexed" in her endeavor to teach unselfishness, I record a bit of experience which may be suggestive.

Two mythical, though sadly real, characters, known as "Master Fret" and "Miss Whine," are frequent visitors in my nursery. Despite the laws of hospitality, these guests are treated with systematic coldness. If papa is giving May a ride on his back and Miss Whine appears, she is suddenly despoited on the floor with the exclamation, "Why, papa thought he was giving May a ride, but this is Miss Whine and papa doesn't like her." If the hint is not regarded, May is advised to "put Miss Whine in the closet and shut the door so tight that she can't get out." Usually my small daughter returns from this act of banishment with a smiling face and the announcement, "Miss 'ine all shut up, papa." If the fretful tone returns, papa expresses great astonishment, concluding sagely that "Miss Whine must have come through the keyhole," and more severe methods of vengeance are now recommended.

Sometimes papa and mamma grow so tired of the unpleasant intruder that they call loudly for May, and search in every nook and corner for their pleasant little girl, the other children joining in the game with perfect intelligence. The hunt is only checked by a tugging of small hands at mamma's gown and a little voice saying, wistfully: "May isn't hid now, mamma. May has come back." Whereupon Miss May is shaken hands with and welcomed in an elaborate fashion. One evening Miss Whine was so obstinate that papa actually ran away and started down stairs, exclaiming, "Papa don't like this girl, he's going right away!" May came back quickly at this unusual turn of events, but papa was fairly out of sight.

"Sing, pet, quick, and perhaps papa will hear," suggested mamma, and a pathetic little trill instantly effected the return of the stern parent.

Master Fret is treated in much the same way, and the elders in the family have been much amused over the development of what is known as John's "society smile," which is forced into evidence whenever papa says: "I guess Master Fret is gone now. Let's see if this boy can smile. O, yes! he can, so it must be John."

The play is capable of endless variation and has proved very successful. At first I was fearful that the ideas of the children might become confused, but it is evident that they thoroughly understand and appreciate the ruse, and the amount of self-control manifested by them is surprising. If "Perplexed" should introduce to her little daughter "Miss Greed" or "Miss Grab It," the end may justify the means.

MOTHER BIRD.

### WANTED.

Will some one kindly give a list of books suitable for children from ten to fifteen years of age, which shall increase their knowledge of the Bible, the manners and customs of its people, etc., yet written in a sufficiently interesting way to hold their attention. I want it especially for Sunday afternoon reading, which I try to make the best of the week, and in order to seem the best to them it must be the most interesting. I am in the habit of reading aloud to my three children Sunday afternoons, and it is for this purpose I wish the books.

E. L. H.

### A WORD OF WARNING.

I have been greatly interested in the recent articles in *The Congregationalist* relating to the school question. We are accustomed to think of mother love as a perennial spring of watchful tenderness. Granting this, it is difficult to account for the indifference shown by intelligent mothers in regard to the influ-

ences which surround their children in school. Children are well fed and carefully dressed, and then sent off to school. At this point mother love appears to go to sleep. With a sigh of relief and an easy conscience, the mother turns to her housework or her shopping, perhaps to her novel or her fancy work. The children are "safe at school," and she is free to turn her attention to other things.

Meanwhile, the children may sit for hours in a cramped position, breathe impure air, injure their eyesight and be taught more or less than is for their good. During recess they are sent out on the playground with insufficient supervision or none, and manners and morals must take care of themselves. A high school teacher of my acquaintance states that during a period of four years he received not more than half a dozen calls from the parents of his forty or fifty scholars. In the lower grades the indifference is equally great, and even the private school proves no exception to the rule. The result is that our vaunted school system is becoming a cloak for many evils, and our children are paying for the knowledge they gain at school a fearful price in health and morality. A young girl, who had recently graduated from a high school, once said to me, with tears in her eyes, "I would give years of my life if I could forget the things I saw and heard at school."

The most faithful teachers are powerless to grapple single-handed with evils of which they are fully aware, and it is time that parents awoke to the responsibility of their position. Mothers in Council could hardly choose a better subject for conference than this. If all the mothers who read *The Congregationalist* would visit the schools attended by their children and give a faithful report of a thorough investigation, we should have an accumulation of facts from which it would be possible to draw inferences of value. We might even organize a Mothers' Board of Education, which would be as efficient for the good of our own children as are other organizations conducted by women for the purposes to which they are devoted.

M. B.

### MATER DOLOROSA.

Because of one small low-laid head all crowned  
With golden hair,  
Forevermore all fair young brows to me  
A halo wear;  
I kiss them reverently. Alas! I know  
The pain I bear.

Because of dear but close-shut holy eyes  
Of heaven's own blue,  
All little eyes do fill my own with tears—  
Whate'er their hue;  
And motherly I gaze their innocent  
Clear depths into.

Because of little pallid lips, which once  
My name did call,  
No childish voice in vain appeal upon  
My ear doth fall;  
I count it all my joy their joys to share  
And sorrows small.

Because of little dimpled hands  
Which folded lie,  
All little hands henceforth to me do have  
A pleading cry;  
I clasp them as they were small wandering  
birds  
Lured home to fly.

Because of little death-cold feet, for earth's  
Rough roads unmeet,  
I'd journey leagues to save from sin or harm  
Such little feet,  
And count the lowliest service done for them  
So sacred—sweet!

—M. E. PAULL.

### KEEPS.

A SERMON FOR CHILDREN.

BY REV. ANNIS F. EASTMAN.

The "keeps" of the Bible are a large and interesting family. I am going to introduce you to some of them and let you see what fine things they can do.

"Keep thy tongue from evil and thy lips from speaking guile"; "Keep me as the apple of the eye." In both these verses the "keeps" are watchers, guards, defenders. The first tells what God expects of us, the second what we expect from God. Do you know how the apple of the eye is guarded? There are prompt little sentinels, too many to count, stationed on the outposts of the eye to give warning of danger, there are thick gates to be shut as quick as a flash at the nearer approach of danger and there are two strong soldiers ready always to do battle for the eye a little further away.

Now we want God to shield and guard us as promptly and as thoroughly as the various members of the body guard the eye. There are the ever ready hand and arm, the lid and the lashes and, finally, the tear that always tries to drown out a foe if ever it gets in. God's care of his children is like that, but do we keep our tongues from evil with as much and as ready care?

Let us pass on to another one of the "keeps." Daniel said, "I kept the matter in my heart." Of the mother of Jesus it was written, "She kept all these sayings in her heart." Of the disciples of Jesus it was said, "They kept that saying [of their Master's] with themselves, questioning what the rising from the dead should mean." Here our little word means remember and ponder. These are two different things not often joined together. The scholar who remembers what he learns may become educated, but the scholar who ponders what he learns becomes wise. You remember about Sir Isaac Newton when, one day, he saw an apple fall from a tree? Perhaps there was another man with him when it fell. A few days after maybe, he met that man and said to him: "Do you remember when that apple fell and hit me plump on the nose?" "O, yes," he says, "I remember." But see the difference; he remembered, but Isaac Newton pondered the falling of the apple and kept asking it questions, until it told him more than anybody had ever known before about the power that makes everything fall and keeps everything from falling at the same time.

But here is another one of the "keeps." You will not like him at first for he looks like a policeman. "My son, keep thy father's commandments"; "If thou wilt enter into life, keep the commandments." Here is something harder than guarding or remembering or pondering—obeying. Some people think that to obey is to be a slave. Some boys and girls imagine that doing as one pleases is freedom. That is because they have not pondered much. There is a wonderful matter about this keeping or obeying laws. By and by, when you have kept them for a long time, they begin to keep you. You have thought, perhaps, that God's law was a chain to bind you. Instead of that it is a lamp which love is trying to put into your hand so that the world may never be dark to you, so that you may never get lost and never be lonesome. It is the candle of the Lord.

Perhaps you do not just see how obeying laws can lead you to freedom, how by obey-

ing them you can at last make them obey you. Let me try to show you how it is done.

If you are learning to play on the piano or the violin you are under the laws of music and the rules of your teacher. You must work under these laws and obey these rules, and they are often hard to learn and troublesome to obey. But by and by they will turn into keys in your hands to unlock for you the gates of the holy city of harmony, where you may enter and dwell like a friend with the noble thoughts of the great masters of music. Maybe you shall gain such power over them, by your obedience, that one day you can make them utter your own beautiful thoughts. You see the laws are really serving you all the while you are serving them. Mozart and Beethoven are called masters of music, but let me assure you they arrived at mastery by keeping the laws.

In just this sense we must understand Christ when he says, "If you would enter into life keep the commandments." The art of life has its laws as well as the art of music. We try, by all sorts of devices, to get into life, the real, heavenly life, by some other way, but we are treated like thieves and robbers. We say we will pay a high price for the eternal life, we will say a great many prayers, offer a great many sacrifices, but it is of no use. Nothing that we do avails, unless underneath there is the keeping of the law of the real, the beautiful, the eternal life. And there is just one law for that life, the law of love.

The next "keep" we find in the service of an old man who has had a stormy life, and yet a useful and happy one. It is nearly ended and he is thinking back over it all, when he says in a spirit of exultation, "I have kept the faith."

In order to understand just what he meant by that we must go back to his youth. One day, when he was walking along a dusty road thinking about some plans he had for vexing the people who believed in Christ, he suddenly saw, as if in a lightning's flash, that he was wrong and those he was trying to injure were right. He had a wonderful vision of the beauty of Christ and immediately he became obedient to that vision, and turned from fighting against Christ to living for him, and long afterward he loves to call himself the "bond slave of Jesus Christ."

Now it is this faith in Christ which he says, in his old age, he has kept. He kept it, as you will know if you read his life, by giving it away to everybody he met, Jew or Gentile, rich or poor. He kept it by declaring it, preaching it, suffering and dying for it. How dear the faith must have been to him after such keeping! Every boy and girl has one or more heavenly vision in youths, moments when you see what God wants you to be and to do. How blessed it will be for you in the end if you can say, "I have kept faith with myself and my heavenly visions." This is the only test to apply to a life to decide whether it be a success or a failure.

Another useful little "keep" we find in the Old Testament: "Solomon kept the feast seven days," with religious observances, prayers and singing and teaching. Moses said, "Remember the Sabbath day to keep it holy." Keeping the Sabbath is something like keeping a feast. Some people think that keeping the Sabbath is doing nothing on that day, so they sleep all Sun-

day morning, walk or drive all Sunday afternoon, eat a big dinner and go to bed early, and call it keeping the Sabbath. But I do not think this is what God meant when he said keep the Sabbath holy. Nothing is kept clean without work, and nothing is kept holy without effort. Keeping the Sabbath is not negative but positive, not to empty it of bad things but to fill it with good things.

Another "keep" suggests mastery, "I keep my body under," or, as the little boy rendered it, "I keep my soul on top." That is, we are to make our bodies serve us. Make them wait when the soul says that waiting is better than hurry. Make them lie down and rest when the soul sees that they are tired. Make them do without sweets when the soul says that sweets make them sick. The body must never give the law to the mind and soul.

One day we had a great crowd of children in the romp room at an entertainment. It became necessary to amuse them while the performers were getting ready for the play. I stood up before them and said, "Now, children, I'm going to see how loud you can yell!" And O, how they did shout! Then I said, "Now I'll see how still you can keep, while I drop a pin." That was a good deal harder than yelling, but finally we secured such a silence in that rollicking crowd of children that the pin seemed a very noisy thing. Keeping the body under is the noblest kind of work. God has not much use for people who have not learned that. I like so much the story of the soldier who was trembling and pale as he went into a battle, so that a bullying comrade next him cried, "You're afraid!" "Yes," he replied, "and if you were half as much afraid as I am you would run."

Now I hope you like the "keep" family so well that you will want to see all of them. There is one about keeping other people in the story of Cain. There is only one who is a disgrace to the family, you will know him by the shame-faced look he wears. He is in the story of the pounds that Jesus told the disciples—"I have kept thy pound." He had kept it rolled up in a napkin. He did not know much about all the other busy

and noble keeps, did he? See them again how good and brave they look, guarding, defending, remembering, pondering, obeying, keeping faith, giving, serving, controlling, conquering and growing.

"Keep thy heart with all diligence, for out of it are the issues of life."

#### IN CASE OF FIRE.

A simple protection against the danger of being overpowered by smoke, if caught in a burning building, is thus described by one who has availed herself of the article:

For years I have never slept without seeing that a couple of silk handkerchiefs hung near my toilet stand, and that the bowl was half full of water.

When I was a young woman, not out of my teens, I was in a hotel which took fire. I should have suffocated if my uncle, with whom I was travelling, had not thrown a wet silk handkerchief over my face. Thus protected, I followed him through the hall, filled with choking smoke, and down the stairs to safety.

I have taught the practice to my children, and it has become a habit with us all. You want good big ones, and they must be wetted thoroughly; then you may, if forced to do so, endure the thickest smoke for a considerable time.

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## The Conversation Corner.



While the children are studying out the solution of the "Two Little Pilgrims" pictures, we will ask the Foreman to give us again the Duxbury group, in which the handsome young man, said to represent himself, is talking so earnestly to the old Captain. This will give a chance to smuggle in a few more grown-up folks' letters.

GRAFTON, MASS.

Dear Mr. Martin: In my childhood I attended a juvenile singing school and partly remember songs I learned then, among them this:

Before all lands in east or west,  
I love my native land the best.

Can any old Cornerer help my memory?

S. E. C.

Yes, here is an old Cornerer who can do it. He found the book in an upper alcove at the Congregational Library. It was the "Juvenile Singing School," compiled by Lowell Mason and J. G. Webb; Boston, 1839; author of the song not given. It has four verses; the first runs thus:

Before all lands in east or west,  
I love my native land the best;  
With God's best gifts 'tis teeming;  
No gold nor jewels here are found,  
Yet men of noble so is abound,  
And eyes of joy are gleaming,  
And eyes of joy are gleaming.

That was in 1839, but the "no gold" part would not have been true ten years later, else we should not read so many reminiscences about "forty-niners," who sailed around Cape Horn, their "eyes of joy gleaming" with the expectation of filling their chests with California gold!

SUPERIOR, WIS.

Mr. Martin; Dear Sir: When I was a child I read over and over a story in three parts. I think it was called, "Living within one's means, living up to one's means, living beyond one's means."

MRS. G.

Your memory was exactly right as to the title. This book, too, was found in the Congregational Library. (It was in paper covers, and was owned by Rev. Dr. Israel W. Putnam of Middleboro, whom the old people in the picture will remember well). The author of the book was Mrs. Hannah F. Lee of Boston (the daughter of famous old Dr. Micajah Sawyer of Newburyport), and it was published (anonymously) in Boston in 1837, the year of the great financial panic. It had a remarkable popularity, both in this and other countries, because of its thoroughly sensible and convincing description of the right and wrong ways of domestic living. The old folks are too old to need any advice, and the children at the window are too young to heed it, but I would like to say to that young man and woman, and the class they represent, that "living within one's means"—always and strictly—is the great secret of successful family financiering. If you never buy anything that you cannot pay for, then you never will owe anybody anything!

When I asked (Oct. 3) the meaning of the "draw" spoken of by our Iowa correspondent, I knew that my ignorance would be speedily enlightened—and I have not been disappointed!

PEABODY, MASS.

Dear Mr. Martin: Though I am too old, perhaps, to claim admission to the Corner, I find myself turning with interest each week to read what the "Cornerers" have written and what subjects are interesting them. Your ? in the letter about bobolinks—"What is a draw?"—sent me at once to the Standard Dictionary. It says: "Draw. (U.S.) A ravine usually dry, but forming a watercourse in a freshet, furrowed vertically by torrents."

J. K. C.

H. W. B., Brooklyn, N. Y., gives the same definition, adding that "the edge of such a draw would be a good place for both sumac and bobolinks." A correspondent "away down East, in the State of Maine," who signs herself "The Little Schoolma'am," has her postscript too:

Those Westerners use odd expressions, and we need to follow them closely to get all their meanings, but they are an excellent sort of people, as one might suppose, for most of them are, or were, Yankees!

And now our "Westerner" himself, without need of dictionary, sends explanation:

AFTON, IO.

Dear Mr. Martin: "Draws," in Western parlance, are those depressions in the fields above where gullies and ravines begin. These in their natural state are clad in a coarse, tall grass peculiar to them. They are the favorite haunts of many birds. The bobolink loves them and, in the spring, the snipe and the plover. In the late fall the cowbird and the meadow lark shelter there. I have noticed, too, that along the edges of these prairie draws the weasel and the skunk make their dens. Hence I conclude that the natural food of these little mammals is more plentiful here than elsewhere. Lower down these draws become at first "washes," then gullies and ravines, and are the beginnings of our streams.

K. B. H.

A lady in an inland city asks:

Does any one of the Cornerers know why we are called blue when we are low-spirited? Is there any reason for the use of that particular color to designate our doleful times?

The only origin of the term I find is not one to encourage its use or the feeling itself. The "blues" are said to be a contraction of the "blue devils," that is, the imaginary horrors seen by drunkards in delirium tremens. "Blue Monday" is the Monday before Lent, given up in some countries to dissipation, in preparation for the formal period of fasting. There may be a partial reason for the term in the fact that blue is a "cold color," and in distinction from the brighter hues, as red, yellow, etc. But I would prefer the ancient meaning of blue as an emblem of truth and fidelity. Look up into the sky, out upon the ocean—

... the blue above and the blue below—

and have the feeling of trust and peace rather than of doubt and gloom. "Look on the bright side"—you have it on every hillside, every roadside, in the leaves of red and gold. Look at them and be happy!

Speaking about autumn trees, I overtook a boy yesterday and asked him about going nutting. He said chestnuts were scarce, it was "not the chestnut year," but walnuts were plenty. One schoolboy had found fifteen quarts of walnuts hidden away in an old tree. The ? I would like to ask those children peeking into our old folks' room is, whether it was right for the boy to take the walnuts from the squirrels? Was it stealing? Was it stealing for the squirrels to take them from the owner of the land to begin with? Have the animals any rights to property? Let the children discuss that subject on their way to the woods next Saturday, or at their private lyceum.

Mr. Martin



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## The Sunday School

LESSON FOR NOV. 17. 1 Sam. 15: 10-23.

### SAUL REJECTED.

BY REV. A. E. DUNNING, D. D.

The entire story of the first king of Israel would fill an hour with interest, successive chapters being assigned to different members of the class. Dean Stanley has grouped the incidents with dramatic skill in his History of the Jewish Church, Lecture 21. The event which decided that Saul should not be the founder of a royal family directs our attention to these points:

1. Saul's failure as a king. He would compare favorably with tribal leaders in the time of the Judges, but he was not fitted to be the head of a nation. He combined many of the qualities of Gideon, Jephthah and Samson. He was brave, impulsive and of great physical strength. But he had not the trust in God nor the balance of mind of David. He was not fully convinced that by taking God at his word he would succeed. When Samuel did not come to him till near the end of the appointed time, Saul usurped his place as priest and himself offered sacrifices, too impatient to wait [13: 9-14]. When he had won a great victory over the Amalekites, he again would not follow the instructions of God by the mouth of his prophet. The first record that Moses wrote by the command of God was his declaration, "I will utterly blot out the remembrance of Amalek from under heaven" [Ex. 17: 14]. Saul was commissioned to execute that divine will. It was the climax of his opportunity as king. It was a difficult thing to do. The people wanted the spoils. He wanted to increase his prestige with them and to follow up his victory by a celebration of it which Agag's presence would make more impressive. He tried to pursue two lines of policy—to secure the favor of the people by yielding to their will, and to secure the favor of God by paying him the tribute of sacrifice and of worship instead of executing his orders. He lost the favor of God and he lost prestige with the nation.

Saul is the man of expediency. We find him in our time aspiring to honor and office. He tries to honor God just enough to escape condemnation, and his constituency just enough to retain popularity with them. He does neither. If it is a question of Sunday liquor selling in New York, he proclaims his own abstinence from liquor drinking and his love of public worship. He hopes in this way to win the approval of righteous men. But to those who do not abstain and do not care for the house of God or the sacredness of the Sabbath he says, Make me your leader and you may do as you please. Neither class to whom he appeals has any confidence in him. Both classes know he is not worthy to be trusted.

Every young man who would have a kingdom, small or large, and keep it must in the beginning respond decisively to the summons, "Choose you this day whom ye will serve." "Ye cannot serve God and mammon." The will not fixed to serve God, and yet not ready to renounce him, inspires confidence in no one. The greatest failures in life are made by those who continually halt between two opinions.

2. Saul's failure revealed to him. He had some splendid qualities. For these God chose him. Samuel was proud of him. He disappointed his friends. If we may adopt the language of the text, he disappointed God. Samuel crying to God all night for Saul was a touching tribute to the lost possibilities of Israel's first king.

A hard task was imposed on the old prophet—to go to the man he had anointed and tell him he was a failure. A less brave man would have avoided his duty. It is both a difficult and a painful thing to make a man who has thrown away the opportunity of his life see that it is gone forever. Saul would

not admit it till Samuel told him that his sin was as great as witchcraft and idolatry. He had destroyed witches [28: 9], but the prophet whom he trusted classed him with them. When at last he saw that sentence was pronounced against him, he pleaded that he might be allowed to keep his place before the people, and that the tender-hearted old man granted. But it is little more than an empty honor to stand well with men when one knows he is in God's sight weighed in the balances and found wanting. To postpone foreseen ruin is only to prolong life's agony.

3. Saul's excuses. They were not worthy of him, yet no doubt he deceived himself by them. He said he had obeyed the Lord. In part he had. Like many another sinner, he tried hard to substitute a part for the whole. It is common enough to offer God a sacrifice and hope he will accept it in lieu of obedience. But when Saul's conscience told him he could not do that successfully, he laid the blame for his disobedience on the people, and sought to palliate that by saying that they meant to make a pious use of what they had kept which they were commanded to destroy. They had not yet killed the sheep and cattle, but they meant to do so, and in a way to glorify their religion.

The whole plea was a miserable subterfuge, and under the stern eye of Samuel Saul knew he was belittling himself by urging it. How many men loudly proclaim their love to God and zeal in his service, while their ill-gotten gains are witnessing in every ear that they are lying. This man is plundering the people, but it is to build a church or endow a university. That man is making a dishonest deal to get into office, but it is to enforce righteous laws when he gets there. No text rings out a more solemn warning today than this one, "To obey is better than sacrifice."

4. Saul's rejection by the Lord. The prophet drove home to Saul's conscience a single truth. Nothing would take the place of obedience to God. The straightforward course was the only one that would please him. That course Saul had rejected, and nothing remained to him but to accept the fate he had chosen. "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." Saul first rejected God, but refused to acknowledge it.

This lesson will be taught to many a young life which is seeking success by compromise with conscience. If the teacher can convince such a one that he has already lost the best opportunity, and can persuade him to take what is left, he will do a great service in saving one soul from utter despair. If he can inspire another, whose ambitions have not yet begun to wrestle with his conscience, with the ruling conviction that implicit obedience to the will of God is the only safety, he will do a greater service. Saul was physically fitted to be a king. He had noble qualities of mind and heart. He did much to unify the nation and awaken it to its possibilities of independence and of growth. But he was not equal to his position, because he had not a consecrated will. He had great obstacles to contend with. Good and evil spirits, both from God according to the record, contended within him for the mastery. Sometimes he yielded to the one, sometimes to the other, till the dark shadow of doom overspread his sky and his soul went out in gloom.

The pathos of his story is that his noble aims and his good deeds were remembered long by the people, and that their loss in his death was a genuine and a great one. Saul had in him the material for a splendid leader. How otherwise could his successor have written that song of a hero which long inspired the young warriors of the nation?

Ye daughters of Israel, weep for Saul,  
Who clothed you in scarlet, with delights,  
Who put ornaments of gold on your apparel;—  
How are the mighty fallen in the midst of the battle!

The power of the gospel of Christ can save such heroes from falling. When they have stumbled, it can raise them up. The Perfect One has wrought an obedience to God of which sinners may avail themselves. There is a striking parallel between Saul of Gibeah and Saul of Tarsus. Both were brave, energetic leaders, self-deceived. Both wrought great evils in the name of the Lord. Both were arrested by messages from heaven, charging them with their wrongdoing. But here the parallel ceases. The first Saul said, Save me from public disgrace. The second Saul said, "Lord, what wilt thou have me to do?" As he looked back on his life he called himself the chief of sinners, yet he regarded his labors for God as more abundant than those of all his fellows. His last estimate of himself was correct. He had won victory out of defeat. A ruling love for God will be a new motive by which even one whom God has rejected may regain his favor, may fight again the battles in which he has been defeated and may win such victories as shall reverse the divine sentence and make it, "Well done, . . . enter thou into the joy of thy Lord."

### THE CHURCH PRAYER MEETING.

Topic, Nov. 10-16. Hearing Without Heeding God's Word. Luke 13: 23-35; Jas. 1: 21-25.

When has this temptation most force? What its dangers? What the remedy?

(See prayer meeting editorial.)

### Y. P. S. C. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 17-23. Rejecting Christ—the Consequences. Matt. 10: 11-15, 32, 33.

Two preliminary considerations are in order. First, rejecting a theory about Christ is not equivalent to rejecting Christ. When our Lord, toward the end of his public ministry, wished to test the attitude of his disciples, he asked, "Whom do men say that I am?" but a moment later he brought the matter close home to them by the query, "But whom say ye that I am?" That is the test question. Our belief in regard to Christ is not necessarily to be determined by what some man thought about him in the fourth or in the sixteenth century, but by our conclusion as we confront him in the pages of the gospel, as we look upon his mighty works, his matchless character, and as we listen to his gracious words. Again, an attitude of indifference and indecision is equivalent to rejection. The man who said, "I find no fault in him," was, an hour later, guilty of one of the greatest of that long series of outrageous injustices which sent Jesus to the cross. The only logical, manly, straightforward, honest course for one who sees no fault in Jesus, who admits he was the best, the greatest man who ever lived, is to accept his credentials and bow in obedience to his commands.

Without forecasting the future world, we may say with assurance that the consequences of rejecting Christ are serious and immediate. The first is isolation. The rejecter cuts himself off from all that is finest in literature, art, music and human friendship; for it is Christ who has inspired the noblest poets, who has guided the brush of the most renowned artists, who has directed the chisel of the greatest sculptors, who has furnished in his intimacy with his disciples the type of the richest and most enduring human fellowship. This being the case, there are only three possible courses. One must either ignore or abandon altogether these vast provinces of human life and achievement, or he must suffer perpetual irritation because he encounters in them the continual emergence of the Christ ideal, or he must recognize gladly its presence and conform his life to it.

A second consequence is intellectual pessimism. Apart from the revelation of the mind



and will of God in Christ, history is a tangle and humanity is bereft of its divine meaning and glory. We must either accept the light which Jesus' life and death shed upon the great and awful problems of human existence, upon the woes, the injustices, the sin and shame of this earthly life, or else we must give up altogether trying to understand them. And a third result is still more lamentable. It is spiritual stagnation and paralysis. Whatever your theory about Christ, if you are honest you must admit that he is the one mediator to us of the life of God. If we want to develop our soul life, we must lay hold of the greatest fountain of help available.

God may have other words for other worlds,  
But God's word to us is Christ.

"A man without Christ is only a dense shadow," said Dr. Bushnell, and it may truly be added that he grows continually more opaque until he loses the similitude of manhood.

*Parallel verses:* 1 Sam. 8: 7; 10: 19; 15: 23; Isa. 53: 3; Matt. 21: 33-44; 27: 20-26; Mark 8: 31; John 6: 53; 12: 47, 48; 14: 6; 15: 4-6; Acts 4: 11, 12; Eph. 2: 12; Heb. 12: 17.

### PROGRESS OF THE KINGDOM.

#### GROWTH OF RELIGIOUS LIBERTY IN PAPAL LANDS.

(Parallel with *The Congregationalist's* December Topic for Missionary Meetings.)

Missions to Roman Catholic countries do not always meet with the sympathy and support they deserve, and many fail to appreciate the great need of the pure gospel in papal lands, for Romanism as it is seen in England and the United States, where it is influenced by enlightened public sentiment is very different, on the surface at least, from Romanism in Spain, Mexico and South America. Moreover, evangelistic effort among papists is attended with so many obstacles and discouragements, owing to the violent opposition encountered on the part of foreign ecclesiastical and political authorities as well as to the ignorance, bigotry and callous indifference of the great masses in Roman Catholic countries, that missionary work is in many respects more difficult than in less civilized lands. However, the last decade has witnessed events and movements in papal Europe, in particular, which point toward a marked growth of religious liberty and indicate a wide dissatisfaction with the Church of Rome, although at the same time an alarming tendency toward agnosticism and infidelity has appeared among those who have thrown off the papal yoke.

It would be interesting and profitable to trace the growth of religious liberty in papal lands from the Middle Ages to the present time, but the limitations of this article permit us merely to note the signs of the times in some of these countries today and to take a general view of Protestant enterprises. In 1894 the Pope issued a grand encyclical, calling on all Catholics to give him more loyal allegiance and on all dissenters to return and obey him. Let us see how papal Europe is answering his invitation.

Italy, once the stronghold of Romanism, is constantly becoming more and more liberal. The religion of the state is professedly Romanism, but, as is well known, the church and the state are by no means on friendly terms and the Italian Government is largely tolerant. In proof of this we have only to point to the fact that there are now no theological chairs in Italy's universities, no chaplaincies in her army and navy, no exemption for military service granted to those who are training for the priesthood in papal seminaries; monastic orders have been suppressed and monasteries and nunneries transformed into schools, hospitals and soldiers' barracks, while education, which was once entirely in the hands of the church, is now national and secular and is under the control of local authorities. Indeed, Rev. Alexander Robert-

son asserts that "in no country are the people better protected in the exercise of their civil and political rights against papal tyranny and aggression than they are in Italy," and points out how this attitude toward the ecclesiastical authorities indicates that a process of disestablishment is going on.

It is worthy of note, moreover, that not long ago two leading men of the nation, Signor Crispi, the prime minister, and Signor Carducci, a professor of the famous Bologna University, a member of the Senate and the most celebrated of living Italian poets, said emphatically in public addresses: "What our nation needs is to return to God." That King Humbert has knighted the veteran Professor Geymonat of the Waldensian College of Florence is another sign of the times, as is also the fact that public monuments are being erected to pioneers of civil and religious liberty.

The total number of evangelical Christians in Italy is about 60,000. The venerable Waldensian church, which forms the bulk of Italian Protestantism, has assumed the largest share of the work of evangelization and has been blessed recently with a remarkable revival of spiritual life and effort. Other bodies have taken up the work of spreading the pure gospel in Italy, the Baptists and Methodists having established missions, while within the fold of the Catholic Church Count Campello, an ex-canon of St. Peter's, is carrying on a promising work of reform, which, if successful, will issue in the setting up, on the Episcopal model, of a Reformed Italian Church. The story of the career of this remarkable man, as told by Mr. Robertson, is one of absorbing interest, and reveals many surprising facts concerning the priesthood and the conditions of Romanism in Italy. Italy is very poor and the willingness of the people to purchase Testaments and Bibles is another notable sign of progress, while the astonishing statement is now made on good authority that the Bible heads the list of books sold in that country. Not long ago Signor Sonzogno, editor of the *Secolo* newspaper, sent out from his press in Milan an illustrated family Bible bearing the *imprimatur* of the Pope, and the enterprise met with wonderful success, the first edition of 50,000 copies being exhausted in a short time. This was the first time the native Italian Bible was published and sold by Italians who are Catholics, and marked a new epoch in the religious history of Italy.

What response is the Pope's appeal receiving in other parts of papal Europe? Spain has always expressed herself as loyal to the papacy, and her Roman Catholics are more intolerant than anywhere else in Europe, but she has been unable to prevent the consecration of a Protestant bishop, Signor Cabrera, in Madrid itself. He was the pioneer of the movement from which has developed the Reformed Church of Spain, having upwards of 10,000 adherents. Of the fourteen other Protestant agencies doing missionary work in this country, none is laying firmer foundations than our own American Board, although the force of workers is deplorably small. But Mr. and Mrs. Gulick are a host in themselves, and the service which this talented woman, and the young missionaries of the Woman's Board associated with her, are doing along the line of the higher education of Spanish girls is too well known by our readers to need emphasis in this article.

As to France, the immense crowds who have flocked to Lourdes in the expectation of a miraculous cure for all diseases may seem to indicate that Romanism is gaining fresh vigor, but thoughtful men believe that a terrible reaction is inevitable since the immense majority of the afflicted have received no benefit, while it is a significant fact that the hundreds of thousands of copies of Zola's book, painting this fraud in its true light, have been sold in France. In the face of moral depravity, lawlessness and cynicism, the religious outlook in this land is far from

bright, yet a good work is going steadily forward there. The Protestant churches, which support 887 pastors and have 781 houses of worship, are increasingly active, while the McAll Mission is proclaiming the gospel to thousands among the common people, and the efforts of the Salvation Army are meeting with success. The sale of the Scriptures has been large and altogether the opportunity for evangelistic work in France is abundant.

In noting the liberal religious tendencies in papal Europe we must not omit to call attention to the anti-Catholic laws recently passed by the Hungarian Parliament which the Catholic emperor of Austria was compelled to sanction. Moreover, liberty of conscience is increasing in all Austria as the history of the American Board's Mission in Bohemia bears witness. Our workers in this historic land of Huss have succeeded in conquering strong prejudices, establishing several churches and out-stations, creating a new literature and founding flourishing Young Men's Christian Associations. Turning to our own country we find in Mexico civil progress and missionary success which give occasion for large hope. The government is now professedly friendly and stands ready to interdict forcibly all religious prosecution. There are 385 organized Protestant churches, 177 foreign missionaries and 512 native workers. Dr. J. S. Dennis declares that "the advance of Mexico in material, commercial, educational, economic and international respects has been phenomenal and there is an open door for aggressive missionary effort."

#### Sources of Information.

Count Campello and Catholic Reform in Italy, by Rev. A. Robertson.

*The Missionary Review of the World* for August, 1893, January, 1895 and August, 1895.

Missions of the American Board in Papal Lands (published by the Board).

Report of the Twelfth Annual Meeting of the American McAll Association.

*The American McAll Record* for October, 1895.

For Austrian Mission of the A. B. C. F. M., see *The Missionary Herald* for July, 1893, September, 1894 and June, 1895.

For Mrs. Gulick's work in Spain see *Life and Light* for November, 1892, November, 1893, May and June, 1894.

### THE NEXT INTERNATIONAL COUNCIL.

Following are the names of the committee appointed by the National Council to make preliminary arrangements for the second World-Congregational Council, to be held in Boston, probably in 1899:

Samuel B. Capen, Massachusetts; Alonzo H. Quint, Massachusetts; Rowland G. Hazard, Rhode Island; William F. Slocum, Colorado; Edward D. Eaton, Wisconsin; Theodore T. Munger, Connecticut; G. Henry Whitcomb, Connecticut; Henry A. Stimson, New York; James Brand, Ohio; E. W. Blatchford, Illinois; A. H. Bradford, New Jersey; George A. Gordon, Massachusetts; Sydney Strong, Ohio; President Cyrus Northrop, Minnesota; F. A. Noble, Illinois; Arthur Little, Massachusetts; Nelson Dingley, Maine; John K. McLean, Colorado; Charles H. Richards, Pennsylvania; Henry A. Hazen, Massachusetts; Henry C. Robinson, Connecticut; Washington Gladden, Ohio; Robert E. Meredith, New York; A. E. Dunning, Massachusetts; Justin A. Brewer, Washington; Philip S. Moxom, Massachusetts; W. H. Davis, Michigan; Nathan P. Dodge, Iowa; W. E. Griffiths, New York; P. C. Burhans, Michigan.

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## Literature

## BOOK REVIEWS.

## CHRIST'S IDEA OF THE SUPERNATURAL.

The main position of this volume, by Rev. J. H. Denison, is that there is a unity between the natural and the spiritual world which Jesus came to illustrate and prove, and that it is a vital factor in the Christian religion rightly understood. The two worlds are closely "co-ordinated." This word is a favorite with the author. All moral issues have their solution in this organic kingdom of God. Moral force comes as truly under the operation of natural law as the vegetative force. The righteous man is one co-ordinated with God, and such co-ordination is essential to salvation.

This principle of co-ordination is traced back to the beginning of religious history. Its wide and diversified applications are examined and illustrated effectively. The body, it is held, is the natural organ of the spiritual world. It is "the organ of both man's spirit and God's spirit, and the organ for spiritual unity for mankind." The presence of God is an objective embodiment of his person and character such as Jesus himself afforded. Knowledge of God does not depend upon logical proof but upon perception. The perceptive faculties are governed by the laws of simplicity, purity and spirituality and conscience is the true perceptive center. The condition of spiritual perception is spiritual light. The process of its transmission extends into the spiritual world and thereby God radiates his personal quality to those who will accept the revelation.

The supreme evidence of Christianity is internal. "Man's spiritual perception can only be developed through moral activity" and "he must begin by following the Holy Spirit or radiated life of God, as it comes through some great embodiment of him, and as it is focalized about the name of God's great reproduction of himself—the Son of the Father." Revelation is the demonstration of the co-ordination of human and divine things. It had to make use of organism and this at first took the form of the Hebrew theocracy, the organic force of which was the idea of a transcendent God. Ceremonialism too was involved. The co-ordination of the natural and the supernatural rendered miracles possible and orderly. Finally in Jesus men became conscious of this co-ordination. He was "the new and final organ of revelation and righteousness."

He fulfilled the law by becoming himself the perfect outcome of the Hebrew organism. . . . In his gospel there is not only a perfect, complete and spiritual revelation of God, but a potential co-ordination of the sinful, undeveloped human life with God; a new matrix of the human conscience; a new lens for the spiritual eye, taking the place of legality, of the ceremonial yoke of the dramatic judgments. And the essential force in this new organism is the conditioned life of God, suffering under the sin of humanity, and so revealing upon the cross in human form the love of the Eternal Father, which is the real cause of all the laws he lays upon us and of all the penalties he inflicts.

The resurrection upon this theory of co-ordination and correlation is accounted for naturally, and the theory foreshadows a certain definite structure of the universe. The last chapter argues that the foundation of belief is spiritual perception. The book is full of suggestive and stimulating ideas and ministers especially will enjoy it. The author reveals a somewhat unusual power to think freshly and vigorously and he pre-

sents some familiar spiritual truths from a point of view sufficiently new to lift his pages decidedly above the common level of literature of the sort. His volume is likely to be criticised rather for what it does not say than for what it does say, by any who may object to it, but it does not undertake to cover the whole field of doctrine. It is profound, devout and inspiring and deserves a wide reading. [Houghton, Mifflin & Co. \$2.00.]

## RELIGIOUS.

The Lyman Beecher Lectures on preaching delivered at Yale last February were by Rev. David H. Greer, D. D. They are printed just as they were uttered, and the spoken form imparts to them something additional of vividness and interest. The general title of the volume is *The Preacher and His Place* [Charles Scribner's Sons. \$1.25], and the eight successive lectures discuss The Preacher and the Past, The Preacher and the Present, The Preacher's Message, The Preacher and Other Messages, The Preacher Preparing His Message, generally and specially, The Preacher and the Parish and The Preacher Making the Most of Himself. The young minister or the theological student will find the work simple, sensible and practically helpful, freshly suggestive in some respects, although, as a rule, more judicious than novel, but so well presenting the conclusions of a live man in the active service of the ministry that it cannot fail to be very helpful to his fellow-ministers.

*Christian Teaching and Life* [American Baptist Publication Society. \$1.25] is by Rev. Dr. Alvah Hovey. It is a study of the subject which goes patiently and minutely into details and endeavors to interpret the teaching of Christ and the apostles in both its theoretical and practical relations to human life. Whether the chapters of the book have served as lectures to theological students we do not know, but they might be used thus successfully, although some amplification might be desirable. Of course, the author's view of baptism is strictly in accord with his denominational affiliations and not that which we accept, but the comprehensiveness, the terseness and the convenience of the book render it an excellent hand-book for theological students. It is printed with prominent headings and catchwords, so that the eye readily follows its outline.

The sixth volume of the *Expository Times* [Charles Scribner's Sons. Imported. \$2.50] includes contributions from many of the most eminent British Biblical critics and scholars and contains a great deal of material of many different kinds most important to clergymen.

## STORIES.

Mrs. Elizabeth Stuart Phelps Ward has written a new story which has been running in *The Atlantic* for some time and which her many admirers will read eagerly. It is entitled *A Singular Life* [Houghton, Mifflin & Co. \$1.25], and the main object of it is to show how a theological student was refused ordination for alleged heretical views and then put his critics to shame and vindicated both his character and his theology by his heroic self-sacrifices and, in spite of tremendous obstacles, his successful building up of a church among the poor and neglected. Of course, a love story blends with the more professional features of the work, and the heroine is indeed charming and noble. The hero himself is a fine con-

ception well sustained, and one could give the book delighted commendation if the hero and the heroine were its only characters. The author has allowed herself too much liberty, however, in the direction of caricature. The theological professor in the story is not a fair example of such men now, or of many, if of any, even forty or fifty years ago, nor do we believe that a council would be likely to reject the candidate upon the examination outlined in these pages, nor that, if such a rejection should occur, the struggling minister, being such a man as is described here, would be tabooed by other ministers. In order to increase the dramatic effect of her narrative the author has painted her background in too strong colors, and this is an artistic as well as a moral mistake. Yet the book abounds in brilliant and beautiful passages, is intensely interesting and points a noble moral.

*Wild Rose* [Macmillan & Co. \$1.00] is by Francis Francis. It is a tale of the Mexican frontier, and it is possibly true enough to life, but the kind of life is so wild and, in some respects, abandoned that even the freshness and vigor of the story cannot redeem it and make it sufficiently interesting. The people are not conspicuously attractive, and they do nothing of any importance except gamble and shoot at one another. The heroine has many fascinations and the book certainly is graphic, but we do not regard it as a wise or even as an entertaining handling of the author's subject.—In *The Wonderful Visit* [Macmillan & Co. \$1.25] Mr. H. G. Wells, whose earlier books have illustrated his power of daring and extravagant fancy, has indulged himself again with considerable freedom. He imagines a sort of angel suddenly appearing in an English country village and endeavoring to adjust himself to its life. The complications which ensue are as amusing as some of them are perplexing, but the reader will probably decide that Mr. Wells knows more about men and women than he does about angels.

Another volume of the Autonym Library is the *Red Star* by L. McManus [G. P. Putnam's Sons. 50 cents]. We have not read for some little time a more stirring story of love and war than this. The author's conception is novel and it is worked out with self-consistency and boldness, and it makes a capital little book in the vein of Weyman, Doyle and their class of writers.—We do not like to find a book announced as by the author of this and that. Writers ought to publish their names, but the author of Laddie, Miss Toosey's Mission and other books gives us such tempting and touching stories that we can forgive her her (she must be a woman) anonymity. Her new volume is *Don* [Roberts Bros. \$1.00]. It is pervaded by the same spirit which has characterized her earlier books, and it illustrates the same high degree of literary excellence. It is so entertaining as to be engrossing, and old and young alike will enjoy it. It is longer than some of its predecessors from her pen, and her readers will like it none the less for this.—The latest Elsie book is *Elsie's Journey on Inland Waters* [Dodd, Mead & Co. \$1.25]. We can always praise Miss Finlay's productions for their moral quality and for a certain naturalness of style and vivacity of interest. They have marked faults, but are popular with many readers. This is a good example of them all.



Among recent volumes of short stories, *The Life of Nancy* [Houghton, Mifflin & Co. \$1.25], is one of the most delightful. Taking its title from the first story, the volume includes nine others from Miss Jewett's facile pen, all of which we believe we have read before in the magazines, and each of which we are heartily glad to read again and to have at hand in this form. As we often have said before, in our judgment no other writer surpasses Miss Jewett in intelligent and sympathetic appreciation of New England character or in the ability to describe it effectively.—*The Bachelor's Christmas and Other Stories* [Charles Scribner's Sons. \$1.50], contains six of the recent shorter productions of Robert Grant. They illustrate conspicuously the adroitness of the author in discussing social topics, his genial and at times controlling humor, that shrewd sense which comes to the surface suggestively in everything which he writes and that unaffected and easy, yet uniformly vigorous, literary style. The illustrations are by Gibson, Wenzell and others, and the book is alluring.

There is true power in Cy. Warman's *Tales of an Engineer* [Charles Scribner's Sons. \$1.25], and the reader yields willingly to the attraction of its blended novelty, spirit and occasional pathos. It does not lack humor. Every page is worth reading. The appended *Rhymes of the Rail* vary greatly in merit and at the best do not impress us so favorably.—Mr. Mark Guy Pearse's *Cornish Stories* [Hunt & Eaton. 70 cents] are frankly religious in tone as well as temper. They lack something of the best literary workmanship yet many readers will not notice this and will enjoy their undeniable merits. Many Sunday school libraries will naturally procure them.

Messrs. G. P. Putnam's Sons have brought out a handsome two-volume edition of *Richelieu* [\$2.50], by G. P. R. James. It belongs to the series of Representative Novels and is uniform with the Exmoor Edition of Lorna Doone. The author is better known to most modern readers by repute than by his works and many will welcome this example of his productions.—Captain Marryat's famous *Midshipman Easy* [G. P. Putnam's Sons. \$2.50] also is out in the Malta Edition, handsome and tempting and adorned with the work of Mr. R. F. Zogbaum's pencil. Such an edition will give it a new popularity and especially with the rising generation of our day.

## JUVENILE.

Messrs. T. Y. Crowell & Co. have issued a somewhat remarkable book for boys, *Cuore*, an Italian schoolboy's journal [\$1.50]. The author is the famous Edmondo De Amicis, and the book has been translated by Isabel F. Hapgood. The author is best known in this country as a writer of books of travel of the most thoughtful and scholarly quality, but this is said to be his most popular work in his own country. The publishers state that within ten years more than 125 editions of it have appeared. The reader is introduced to Italian boyhood, of which Americans know less probably than of almost any other, in an intimate and delightful manner. The Italian boy as he is revealed attractively, and lessons of patriotism, heroism, good-fellowship and other desirable qualities are inculcated forcibly. The book is certain, in our judgment, to be one of the most attractive and popular books of the season. We commend it cordially.

Uncle Remus is too well known to need introduction or comment. Mr. Harris has given the public a new edition of his famous collection entitled *Uncle Remus, His Songs and His Sayings* [D. Appleton & Co. \$2.00]. The peculiar fascination of these chapters all their readers understand, and the book is certain of a popularity lasting for generations. In fact, it hardly belongs among juvenile books. It is far more than a mere book of amusement; it is an illustration of folk-lore and of the legendary treasures of an important portion of our country, which has no parallel. Some of these stories appear in different languages and different countries, and the form in which they are known to the colored race here in America is of considerable significance. Students of folk-lore will especially appreciate the scientific and permanent value of such a book, but the ordinary reader and even the young children must find it far more than ordinarily attractive. The remarkably spirited, appropriate and amusing illustrations of Mr. Arthur B. Frost have added immensely to the interest of the text.

*Mr. Rabbit at Home* [Houghton, Mifflin & Co. \$2.00], also by Mr. Harris, is a sequel to Little Mr. Thimblefinger and His Queer Country. This too is a reprint, having made its first appearance last year. It is bright and funny and has excellent illustrations by H. Oliver Herford.—Another tempting book for the youngsters is *The Rabbit Witch and Other Tales* [E. P. Dutton Co. \$1.50] by Katharine Pyle. She has written eight or ten jingling poems of the nursery rhyme order for the children, and has illustrated them with a skillful pencil and some of the pictures are in colors. The conception of the illustrations, however, does not always equal the mechanical execution, and some of them will provoke criticism.

Sparrow the Tramp, that popular little book by Lily F. Wesselhoeft, has had one or two enjoyable successors and here is another, *Frowzle the Runaway* [Roberts Bros. \$1.25]. Frowzle is a dog, and a pony, a monkey and several children also are important characters. The children will be greatly pleased by their history.—*Under the Stable Floor* [Roberts Bros. 50 cents], by M. Carrie Hyde, introduces the young reader to sundry enterprising rats and mice and their pranks are highly amusing.—A lively imagination has prompted and a graphic pen has recorded the stories which make up *Wayne and His Friends* [J. Selwin Tait & Sons. \$1.25], by J. Selwin Tait, and it is certain to be one of the popular books in its class this year. It has good illustrations.

*The Garden Behind the Moon* [Charles Scribner's Sons. \$2.00], by Howard Pyle, is a graceful and entertaining narrative belonging with fairy stories and resembling many of the better ones among them while possessing a decidedly original flavor also. It has striking pictures and is printed and bound very handsomely.—William Shattuck is the author and Walter and Isabel Shattuck are the illustrators of *The Keeper of the Salamander's Order* [Roberts Bros. \$2.00] and this too abounds in daring and amusing conceits strung upon a thread of narrative and adorned with picturesque and well-executed illustrations. It will find plenty of readers.—*The Holly and the Rose* [Thomas Whittaker. 50 cents] is simple and touching, the skillful use made of ordinary facts and incidents imparting an exceptional impressiveness to the story. This, too, is illustrated.

*Children's Stories in American Literature 1660-1860* [Charles Scribner's Sons. \$1.25] is another book in the series of children's stories prepared by Henrietta C. Wright. It gives some account of early American literature, and then takes up leading American authors successively, giving short sketches of their lives, but devoting most attention to their literary work and renown. It is attractive, and is written pleasantly, and will answer its purpose very well.—*Dorothy and Her Ships* [American Sunday School Union. 90 cents] is by Mary H. Howell. It is a story of child life not wholly uneventful and suggesting valuable spiritual lessons. It is well-adapted to serve the purpose for which it was written—that of a Sunday school book.—Mrs. Emilie Searchfield is the author of *The Secret Cave or The Story of Mistress Joan's Ring* [T. Nelson & Sons. 80 cents]. It is a stirring story of two hundred years ago. England is the scene and the political troubles of the time furnish many of the incidents. It is a bright book with a wholesome spirit and certain to give the reader pleasure.

## MISCELLANEOUS.

*Other Times and Other Seasons*, by Laurence Hutton [Harper & Bros. \$1.00], is a collection of papers published originally in *Harper's Weekly* from time to time and here reproduced as short essays. They are miscellaneous in character, dealing with athletics, tobacco and certain anniversaries like St. Valentine's Day, Good Friday, the fifth of November, etc. They are short, but full of substantial material and exceptionally enjoyable. The book is a capital one to be read while traveling by those who do not care for novels. It is light literature, while it is also informing.—Here are two more volumes by Robert Grant. One is *The Reflections of a Married Man*, the other is *The Opinions of a Philosopher* [Charles Scribner's Sons. Each \$1.25]. They are printed and bound similarly and make an effective pair of volumes for a holiday present. Their contents have appeared in *Scribner's Magazine* and created not a little comment, from month to month, as they came out. The books belong on the same shelf with the essays of Donald G. Mitchell and Charles Dudley Warner. They are equally if differently humorous with these and equally shrewd and suggestive. In their way they are remarkable books.—What Judge Grant has attempted to do chiefly by suggestion Mr. Henry Hardwicke undertakes to accomplish by precept. He has written a book, *The Art of Living Long and Happily* [G. P. Putnam's Sons. \$1.00], in which he suggests what happiness should be and how it may be pursued. A cheering chapter on the lives of centenarians concludes the book and encourages the reader to strive for long life for himself. The volume is excellent in spite of a certain lack of novelty.

Mrs. Sarah K. Bolton, our former associate, has added one more volume to the long list of her justly popular books. This one is *Famous Leaders Among Women* [T. Y. Crowell & Co.], and heroines of such different caliber and fame as Madame Maintenon, Empress Catharine II. of Russia, Mrs. General Booth of the Salvation Army, Julia Ward Howe, Lucy Stone (we suppose she means Mrs. Blackwell), and Lady Henry Somerset are portrayed. Mrs. Bolton is a careful student, and her graphic and telling chapters are the fruit of long and thorough study. She also possesses a rare power of

delineation, and contrives to present vivid and truthful likenesses in a comparatively few words. This book deserves to be adopted for use in the public schools, as some of its predecessors from the same pen have been.—Here is another book to help young persons who are studying English literature. It is by Mary Fisher and is entitled *Twenty-five Letters on English Authors* [S. C. Griggs & Co. \$1.50], in the form of correspondence, which relieves the treatment of the subject of some of its formality. There is furnished a great deal of valuable criticism and permanently useful information. There is a certain freshness in the author's way of putting things which gives to her familiar material a decided attractiveness. The criticisms are acute and the sense of proportion revealed is judicious. The book certainly is adapted to do practical and considerable service in the manner intended.—Interest in Abraham Lincoln does not flag, and there are thousands of his countrymen who care more for an utterance from his lips than for almost anything from any other source. Mr. L. E. Chittenden, who was Secretary of the Treasury under Mr. Lincoln at one time, has compiled a volume of *Abraham Lincoln's Speeches* [Dodd, Mead & Co. \$1.25]. It is so small that it can readily be carried about and so well printed that it can easily be read, and it is a valuable collection of the great author's sentiments on many of the subjects which were most prominent during his public life. It deserves a wide circulation.

Prof. H. F. King's book, *On the Soil* [Macmillan & Co. 75 cents], belongs to the Rural Science series and discusses the nature and use of the soil, the possibilities of its culture and all kindred topics in a popular and yet learned manner, and with the aim to be useful to farmers and all who have anything to do with agriculture. The book is a first class work.—Another volume by Rev. W. M. Thayer is *Womanhood* [Thomas Whittaker. 75 cents], which discusses in a judicious and practical manner the powers and possibilities of the young girl, and suggests wise counsels about the duty of life in general.—Prof. A. S. Hill has brought out a new, revised and enlarged edition of his work, *The Principles of Rhetoric* [Harper & Bros. \$1.20]. It has been before the public for seventeen years, and the revision has not essentially altered the original, although the new book in certain particulars is an improvement over the old. It is a standard treatise and is well known.

The student's edition of Irving's *Sketch-Book* [G. P. Putnam's Sons. \$1.00], is out in a revision by Dr. W. L. Phelps of Yale. It is for use in schools as well as for private reading, and is annotated with this end in view, although not to any great length.—The American Book Company has sent us a series of *Natural Music Readers* by F. H. Ripley and Thomas Tappan [Each 30 cents]. They are five in number, and are accompanied and preceded by a *Natural Music Primer* at the same price, and, of course, are adapted to conduct the pupil from the rudiments up to a somewhat skillful acquaintance with the subject. They contain some songs, especially the older ones, but it is a fair criticism that too much space is devoted to exercises purely as such.

—A new monthly, claiming the attention of Sunday school workers, is *The Superintendent and Teacher*, issued by W. A. Wilde & Co. [50 cents a year]. F. P. Shumway is

its managing editor, and the associate editors are Dr. F. N. Peloubet, Mrs. M. G. Kennedy, Lucy Wheelock, Bertha Vella and Annie M. Chapin. The first number, for October, has articles by Dr. A. E. Dunning, B. F. Jacobs and others well known in Sunday school ranks. The departments are well arranged and practically treated.

## NOTES.

—A great exhibition of lithographs is to be held next year in Paris in honor of the discovery of lithography in 1796 by Senefelder.

—The Paris pictures in the Chicago Art Institute's current exhibition are said to be its best examples, and as a whole it is not equal to that of last year.

—Forty editions of Lorna Doone have been published and some of the characters of the book are to appear in Mr. Blackmore's forthcoming story, *Slain by the Doones*.

—M. Albert Cim, a literary Frenchman, claims that the spring months are preferable for issuing most books to the months of autumn, formerly supposed to be the more favorable time.

—Authorship in Germany has its perils. First Lieutenant Kraft of the German army has been deprived of his rank for writing a book, *Brilliant Misery*, which has been talked about a great deal.

—Dr. Conan Doyle warns the public that a book of stories called *Strange Secrets* and having his name on the cover, as though he were author of them all, contains but a single story from his pen.

—A bibliography of all books of literary or scientific value published in Holland or written by Dutchmen elsewhere is being prepared by Martinus Nijhoff of The Hague. The first volume is out already.

—By an oversight in our issue of Oct. 24 we failed to state that Rev. Dr. Stimson's excellent volume of addresses and discussions is entitled *Questions of Modern Inquiry* and is published by F. H. Revell & Co for \$1.25.

—The recent discovery of original letters by Scott and Tennyson is said to be important. Among Tennyson's is one to "Christopher North" written at the time when they were not on a mutually complimentary footing and it belongs, says *The Critic*, to that period of Tennyson's Bohemian life of which least is known.

—A movement actually is on foot in New York among literary men, started, it is said, by one of the daily papers, to urge the appointment of Mr. Swinburne as English poet laureate. It seems to us to savor strongly of impertinence for Americans to interfere thus in a purely English matter and, in any event, the claims of Swinburne are by no means superior to those of several other English poets.

## BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*  
SACRED AND LEGENDARY ART. By Anna Jameson. Edited, with notes, by Estelle M. Hurlb. Two vols. pp. 800. \$6.00  
A GENTLEMAN VAGABOND AND SOME OTHERS. By F. Hopkinson Smith. pp. 182. \$1.25.  
IN THE VOYAGE WORLD. By Edith M. Thomas. pp. 169. \$1.50  
THIS GOODLY FRAME, THE EARTH. By Francis Tiffany. pp. 364. \$1.50.  
RECONSTRUCTION DURING THE CIVIL WAR. By E. G. Scott. pp. 432. \$2.00.  
*Ginn & Co. Boston.*  
MOLECULES AND THE MOLECULAR THEORY OF MATTER. By A. D. Riessen, S. B. pp. 223.  
MONEY AND BANKING. By Horace White. pp. 438. \$1.50.  
*Cong. S. S. & Pub. Society. Boston.*  
SERMONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1896. By the Monday Club. pp. 376. \$1.25.  
*H. L. Hastings. Boston.*  
THE TESTIMONY OF HISTORY TO THE TRUTH OF SCRIPTURE. By Rev. George Rawlinson and Prof. H. B. Hackett, LL. D. 1 p. 249. 80 cents  
*Mass. Bureau of Statistics of Labor. Boston.*  
STATISTICS OF MANUFACTURES—1894. pp. 299.  
*Charles Scribner's Sons. New York.*  
THE ART OF LIVING. By Robert Grant. pp. 353. \$2.50.

MISS JERRY. By Alexander Black. pp. 122. \$1.00.  
COUSIN ANTHONY AND I. By E. S. Martin. pp. 225. \$1.25.

*G. P. Putnam's Sons. New York.*  
THE SILVER FAIRY BOOK. By Voltaire, Sarah Bernhardt and Others. pp. 312. \$2.00.

CHERRYFIELD HALL. By F. H. Ralford. pp. 434. \$1.00.

AMERICAN WAR BALLADS AND LYRICS. Edited by George Cary Eggleston. pp. 278. \$1.50.

*Fleming H. Revell Co. New York.*  
MADAGASCAR OF TO-DAY. By Rev. W. E. Cousins. pp. 159. \$1.00.

A NEW PROGRAMME OF MISSIONS. By L. D. Wishard. pp. 97. 50 cents.

PLEASURE AND PROFIT IN BIBLE STUDY. By D. L. Moody. pp. 137. 50 cents.

*Dodd, Mead & Co. New York.*  
BERNICA. By Amelia E. Barr. pp. 306. \$1.25.

CORMORANT CRAG. By George Manville Fenn. pp. 416. \$1.50.

CHARM AND COURTESY IN LETTER-WRITING. By Frances H. Calloway. pp. 250. \$1.00.

*T. Y. Crowell & Co. New York.*  
BEAUTIES OF SHAKESPEARE. By Rev. William Dodd, LL. D. Two vols. pp. 288 and 268. \$2.50.

SUNSHINE FOR SHUT-INS. Compiled by a "Shut-In." pp. 297. 75 cents.

SOCIAL THEORY. By John Bascom. pp. 550. \$1.75.

*Anson D. F. Randolph & Co. New York.*  
HAVE MERCY UPON ME. By Rev. Andrew Murray. pp. 197. \$1.00.

LET US DRAW NIGH. By Rev. Andrew Murray. pp. 95. 50 cents.

*Maynard, Merrill & Co. New York.*  
UTOPIA. By Sir Thomas More. pp. 136. 24 cents.

ESSAYS. By Charles Lamb. pp. 112. 24 cents.

*Harper & Brothers. New York.*  
THE STORY OF THE OTHER WISE MAN. By Rev. Henry Van Dyke, D. D. pp. 83. \$1.50.

*Macmillan & Co. New York.*  
JULIAN HOME. By Archdeacon F. W. Farrar. pp. 431. \$2.00.

*Christian Literature Co. New York.*  
A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. By Archdeacon C. C. Tiffany. pp. 593. \$3.00.

*Funk & Wagnalls Co. New York.*  
PRACTICAL CHRISTIAN SOCIOLOGY. By Rev. W. F. Crafts, Ph. D. pp. 524. \$1.50.

*Henry Holt & Co. New York.*  
SIR QUIXOTE OF THE MOORS. By John Buchan. pp. 228. 75 cents.

*J. B. Lippincott Co. Philadelphia.*  
LITERARY SHRINES AND A LITERARY PILGRIMAGE. By T. F. Wolfe, Ph. D. Two vols. pp. 223 and 260. Each \$1.25.

A LOVE EPISODE. By Emile Zola. pp. 386. \$2.00.

A LAST CENTURY MAID. By Anne H. Wharton. pp. 292. \$1.50.

A NEW ALICE IN THE OLD WONDERLAND. Illustrated by Anna M. Richards, Jr. pp. 309. \$1.50.

COUSIN MONA. By Rosa Nouchette Carey. pp. 337. \$1.25.

GIRLS TOGETHER. By Amy E. Blanchard. pp. 259. \$1.25.

THE WIZARD KING. By David Kerr. pp. 304. \$1.50.

HANS HEIMANN IN GERMANY: TYROL. By Charles G. Leland. pp. 168. \$1.25.

SONGS AND OTHER VERSES. By Dollie Radford. pp. 93. \$1.25.

*George W. Jacobs & Co. Philadelphia.*  
THE LITTLE LADIES OF ELLENWOOD. By Sarah G. Connell. pp. 256. \$1.00.

OLD FARM FAIRIES. By H. C. McCook. pp. 392. \$1.50.

DAILY CHEER FOR ALL THE YEAR. Compiled by Virginia Reed. pp. 351. \$1.00.

GLANINGS: PURE, POINTED, PRACTICAL. Compiled by W. J. S. pp. 155. 75 cents.

*American Baptist Publication Society. Philadelphia.*  
THE SPIRITUAL LIFE. By George C. Needham. pp. 262. \$1.00.

*B. F. Johnson Publishing Co. Richmond.*  
A SCHOOL HISTORY OF THE UNITED STATES. By Susan F. Lee. pp. 612. \$1.50.

*A. C. McClurg & Co. Chicago.*  
RECOLLECTIONS OF ABRAHAM LINCOLN. By W. H. Lamson. pp. 276. \$1.50.

NUMBER 49 TINKHAM STREET. By C. Emma Cheney. pp. 267. \$1.00.

KNOWLEDGE AND CULTURE. By Henry Matson. pp. 170. 75 cents.

*Open Court Publishing Co. Chicago.*  
THE PROPHETS OF ISRAEL. By Prof. C. H. Cornhill. pp. 194. \$1.00.

PAPER COVERS.

*Thomas Whittaker. New York.*  
THE "I WILLS" OF CHRIST. By Rev. P. B. Power. pp. 395. 50 cents.

*Sunday School Times. Philadelphia.*  
CHART OF JEWISH NATIONAL HISTORY. Prepared by Rev. E. H. and Sophia J. Hyington.

*Henry T. Miller, Quincy, Ill.*  
CERTIFICATE OF CHURCH MEMBERSHIP. Prepared by Rev. H. T. Miller. pp. 6. 20 cents.

MAGAZINES.

October.—QUARTERLY JOURNAL OF ECONOMICS.

November.—BOOKMAN.—ST. NICOLAS.—CATHOLIC WORLD.—CHAUTAUQUAN.—SCRIBNER'S.—HARPER'S.—NEW ENGLAND.

To pray as God would have us; to pray with all the heart and strength, with the reason and the will; to believe vividly that God will listen to your voice through Christ; and verily do the thing he pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare on earth.—

*Coleridge's Letters.*



THE ANNOUNCEMENTS OF  
THE LADIES HOME JOURNAL



The Father's  
Domestic Headship

BY REV. CHARLES H. PARKHURST, D. D.

THE exact position of the man in the home: his duties as husband and father are clearly defined in Dr. Parkhurst's vigorous article in the November issue of

The Ladies'  
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## News from the Churches

## Meetings to Come.

BOSTON EVANGELICAL ALLIANCE, Nov. 11, 10 A. M., Bromfield Street Church. Address, Robert Browning—a Master in Spiritual Things, by Rev. William V. Kelley, D. D., editor of *Methodist Review*, New York.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. W. E. Barton, Bromfield Street Church, Boston, Saturday, 3 P. M. ANDOVER AND WOBURN BRANCH OF THE W. E. M., Woburn, Nov. 11, at 10 A. M.

HAMPDEN ASSOCIATION, Y. M. C. A. Building, Springfield, Nov. 12.

HOLLIS ASSOCIATION, First Church, Nashua, N. H., Nov. 12, at 10 A. M.

SUFFOLK SOUTH ASSOCIATION, United States Hotel, Boston, Nov. 13, at 2 15 P. M. Supper at 5.30.

ESSEX SOUTH BRANCH, W. E. M., South Church, Salem, Nov. 13. Basket lunch.

OPEN AND INSTITUTIONAL CHURCH LEAGUE, annual meeting, Holland Memorial Presbyterian Church, Philadelphia, Pa., Nov. 12, 10.30 A. M.

WOMAN'S BOARD OF MISSIONS.—The annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, Nov. 6 and 7. Reports for the year will be given, also addresses by several missionaries and by others who have recently visited mission fields. Owing to the limitations and conditions made by the railroads within New England no reductions of rates that would be of any practical value have been secured.

E. HARRIET STANWOOD, Sec.

A DAY OF PRAYER.—In view of the disturbing events in four of the countries where American missionaries are at work, viz., Turkey, China, Japan and Korea, very earnest intercession is needed for the missionaries in these countries, for native Christians and all workers, for their rulers and for the progress of the kingdom of Christ throughout the world, the World's Committee of Christian Women have unanimously voted to appoint Friday, Nov. 15, as a *Day of Prayer* to present these persons and objects with special pleading before the throne of divine grace. It is hoped that the day may be very generally observed by all Woman's Foreign Missionary Societies, and wherever practicable it is suggested that union meetings be arranged. Mrs. J. T. Gracey, temporary chairman World's Committee Christian Women. Rochester, N. Y., Oct. 20.

## STATE MEETINGS.

Connecticut, Waterbury, Second Ch., Nov. 19.

## Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 3 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Abbie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House, Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Plante, Treasurer, 39 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 161 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 761 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct., Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SKAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M. Sunday services, usual hours except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 42, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

The twenty year summary of Nebraska church life shows that the number of churches has just doubled, and that the total membership has increased sixfold. This speaks better for the individual strength of the churches than as if both gains had been relatively the same. In connection with these facts there is also a significant indication in the increase of benevolences to nine times the former amount. The writer of our report remarks that the meeting shows the churches to be in a progressive "state." It might not be out of place to capitalize the word.

Should a religious census enumerate the total population of all our Macedonian fields in this country, we would perhaps engage more heartily in a response to their myriad calls. Get a glimpse of one of these deserts through the experience of our Texas correspondent.

It is convenient to have a pastor as skilled in hand as in head work. There are such, as this week's news shows. Another convenience is suggested in a Massachusetts item, which calls attention to an unusual pastoral succession.

Congregationalism, though scattered and rare in the Dominion, is appreciated where it does exist. It has done a good work thus far, with generous support to its younger sister, Christian Endeavor.

Forty-five years in one pastorate! That is the truth about a New England brother. Here is one answer to the question, "Is the age of long pastorates a thing of the past?"

We cannot hear too much about an inspiring revival like that in a neighboring Boston district. This unusual report cites a few instances of the true ring.

Among the additions this week to two churches of this city were three Greeks to one and two Chinamen to another.

## MORE ABOUT THE DORCHESTER MEETINGS.

Dorchester as a whole is a district of magnificent distances and large population. Its southeasterly extremity cannot be less than six miles from the State capitol. Its population must be nearly 50,000, and its building permits and activities have been larger for several years than those of any other part of "Greater Boston."

"Upham's Corner," an ancient designation of a business center in this district, is now surrounded by beautiful homes, immense apartment houses, thriving stores and prosperous churches. Four of the latter are within a stone's throw of each other, and as many more are in close proximity.

Three of these churches, the Pilgrim Congregational, the Stoughton Baptist and the Baker Memorial Methodist Episcopal, united last May in extending a call to Dr. J. W. Chapman to conduct evangelistic services at this point in the early fall. As a result the special meetings in October were held.

Six hundred dollars for the expense fund were equally divided and quickly raised by the three churches. That this amount had to be supplemented at the end by several hundred dollars, besides a generous free will offering of an unknown amount to Dr. Chapman for his personal services, was no drawback or cause of dissatisfaction.

Toward Dr. Chapman as a man, a preacher and a leader in Christian work there is but one feeling in this locality—respect, gratitude and admiration. His personality is as pleasing as his preaching is persuasive and powerful. He is a master of simple English. There is nothing sensational in his manner nor exceptionable in his methods. He has silenced criticism and conquered the prejudices of many who were strongly opposed to evangelistic endeavor. His ripe scholarship and Christian culture, his intense earnestness and wonderful patience have been recognized and conceded by believers and unbelievers.

The practical inquiry which comes to us from many quarters is—what about results?

There is a suspicion in many minds that results from this kind of efforts do not last. There are insinuations against cards and confessions, it may be with good reason. But the results of this work are not estimated by the number of cards signed, the large audiences or the general interest awakened. Results of any religious endeavor are difficult to measure. What are cards compared with character, or dollars set over against souls? Cards to the number of 300 and more have been signed, but, better than that, souls have been saved.

Some noteworthy instances of conversion and scenes of tender and surpassing interest could be described.

One night, after the audience had been dismissed and the evangelist had gone home weary and worn, a half-dozen Christian men and nearly as many women lingered to bring to decision, if possible, a halting soul. After words of entreaty all kneeled but the hesitating man to lay the difficulty before God. Decision did not come. The man would not or could not kneel, and all arose and gathered once more before him. It was nearly eleven o'clock. Some were beginning to doubt the issue. Another brother was brought in to say a word. Finally the pastor gave the right turn to a sentence and the "I will" was said. Down upon their knees dropped the entire company, the surrendered man in the midst, and amid tears and cries of thanksgiving this soul was born into the kingdom. In another room the women were weeping and praying, and when at last the surrender came the dear wife crowned this memorable scene with a kiss of Christian rejoicing.

Such scenes make us thank God that he sent Dr. Chapman to our churches.

W. H. A.

## NEBRASKA STATE MEETING.

The General Association of this State held its meeting, Oct. 21-25, in Crete, where is located Doane College. The attendance was somewhat smaller than was anticipated, and numbered about 150. This was the result of a serious stress of times. But those who were present showed hope and enthusiasm. In fact, the spirit of the meeting was rather better than in former meetings. We all realized that trying times are before us, and every one was ready to enter upon the future determined to make the best of it. This is especially so in the western part of the State, where the trials are greatest. The spirit of piety and sacrifice manifested is a noble tribute to Christian character. The association was held in Crete eighteen years ago, and Rev. Harmon Bross, the clerk, presented some interesting statistics, showing the progress of that period. A few will suffice to show the result. At that time there were eighty-five churches with 2,613 members; now there are 190 churches with 12,790 members. The former total of forty-five church buildings has now increased to 155. The benevolences have gained from \$2,000 to \$18,000, and the value of church and parsonage property is \$580,000.

Rev. G. W. Mitchell was elected moderator. The discussions were interesting and the papers carefully prepared. The devotional hours were especially enjoyable. Church unity came in for its share of attention, but it was the sense of the meeting that it was not now feasible to enter into the plan of unity proposed by the New Jersey Association. The Kingdom of God on Earth was a good topic for discussion and difference of opinion. Rev. G. C. Hall criticised the churches somewhat, while Rev. A. F. Newell thought the kingdom had come, at least in a sense as compared with the times of the past. Chancellor McLean of the State University delivered an address in which he rather took the ground that the system of public instruction had reached the highest point of perfection mentally, morally, and physically, as disclosed



in the common and high schools and the university. Rev. H. S. MacAyeal, in a report on the academies, rather took exception to this idea and pointed out that if the millennium had been reached in that direction we were foolish to be spending our time and money in the maintenance of academies. He pointed out that public education was tending more and more toward secularized education and there was still the most pressing need for thorough Christian education. He made some excellent points and was heartily cheered. The college and academies were shown to be in satisfactory condition despite the depression.

The institutional church was considered and many good ideas suggested for work of this character even in country parishes. Other subjects considered were: The State of Religion, The Christian Endeavor and Benevolences, and Mission and Sunday School Work. The afternoon devoted to home missions was interesting, and the association subscribed \$119 for membership in the General Howard Roll of Honor and two of the academy instructors were made life members. The representatives of the benevolent societies presented their causes in an admirable manner, Dr. C. H. Taintor excelling any of his former efforts. Altogether the meeting was profitable and shows the church to be in a progressive state.

W. Q. B.

#### WYOMING ASSOCIATION.

The fourth annual meeting convened in the First Church, Cheyenne, Oct. 15. The first session opened with a welcome by the pastor, Rev. E. E. Smiley, and a paper was read by Rev. A. A. Brown on The Importance of Christianizing Our Own Country. The morning session of the second day was adjourned to allow the members to attend the funeral of Mrs. A. Underwood, one of the charter members of the First Church. Thereafter the body was organized with Rev. W. H. Brearley as moderator and Rev. J. M. Brown as scribe. The reports of the churches were heard and Rev. J. B. Clark, D. D., spoke a few words of encouragement. The evening session was occupied by papers on The Bible as an Aid to Civilization, by Rev. A. T. Lyman, Is the Church Fulfilling Its Mission? by Rev. W. H. Brearley, Is the Church Losing Influence Over the World? by Rev. A. D. Shockley, and Signs of the Progress of Christ's Kingdom, by Rev. J. M. Brown.

The report of the Wyoming Collegiate Institute was read and resolutions favorable to the school were passed. A memorial was sent to the Education Society, requesting that aid be extended to the institution. Rev. T. Thirloway read a paper on The True Missionary Spirit, striking a high note in regard to the need of the home missionary being in perfect touch with God. Rev. H. N. Smith presented the subject, Should Our Churches Adopt Any New Methods? and laid special stress upon the tithing system for raising funds. At the close of his paper he presented a banner to the association, to be awarded at the next meeting to the church reporting the largest proportion of members adopting the method of giving one-tenth to the Lord.

The last afternoon was given to the meeting of the Women's Missionary Union, and at this meeting Mrs. P. F. Poweleon was elected president. Mrs. A. A. Cross presented the work among the Chinese in Rock Springs, Mrs. Abbie Patterson spoke on What We as Women Owe to Missions, Mrs. D. McCallum related the history of The Baby Church in Wheatland and Mrs. W. L. Whipple presented the subject, Why Should We Organize Foreign Missionary Societies in Home Missionary Churches.

The closing session was opened with a talk on the work of the Sunday School Society by Rev. A. T. Lyman. Dr. J. B. Clark, D. D., presented the work of the Home Missionary Society and enthused the audience with the subject. The next meeting will be held in Wheatland.

J. M. B.

#### THE NEW QUINCY PASTORATE.

The installation of Rev. Edwin N. Hardy, held last week Thursday, was remarkably well attended despite the severe storm which prevailed. All but two of the thirty-one churches called were represented, and all the invited clergymen were present. The exercises were full and interesting. The special music and elaborate floral decorations in the interior of the edifice added greatly to the service. Rev. Nehemiah Boynton, D. D., preached the sermon.



REV. EDWIN N. HARDY.

The new pastor is a young man, thirty-three years of age, born in New Hampshire and educated at Amherst College and Hartford Seminary. Previous to regular church work he was engaged, while studying, in city mission work in Hartford. Thereafter he became assistant pastor of Phillips Church, South Boston, where he had a large field for active efforts, with the return of helpful experience. He devoted much of his time to the Brotherhood of Andrew and Philip, and as a result he was elected a member of the Federal Council. He is also an editor of its official organ. After this period he went to Holliston, Mass., for a year and a half previous to his present call to Quincy, Mass.

#### A NEW MOVEMENT IN BROOKLINE.

During the last ten years the population of Brookline has increased from 9,196 to 16,159. This gain of over seventy-five per cent is unparalleled by any other town or city in Norfolk County, and is proportionately nearly three times the increase in population registered during the decade by Boston itself. The cause of this great expansion has been the improvement of its transit facilities and the building of large and beautiful boulevards, thus opening up a most desirable residential section. In the vicinity of the reservoir this expansion has been particularly noticeable, and as long ago as 1890 the far-seeing eyes of local leaders discerned the point of vantage there for a new Congregational church. More recently the Boston Congregational Club and the Pilgrim Association, viewing the rapid migration to this popular suburb of families that had been the bone and sinew of city churches, and viewing also the coming into the same region of a well-to-do population that has no affiliation with either urban or suburban churches, have expressed themselves emphatically in favor of a new Congregational enterprise.

The sentiment which has thus been gathering force for so long a time has now crystallized into action, and last Sunday afternoon the first service was held in the Casino at Bea-

consfield Terraces, this popular social resort for the neighborhood being filled with a company of 140 persons. Rev. Reuben Thomas, D. D., of Harvard Church, the nearest neighboring Congregational organization, though over a mile away, presided, and the services, while of an informal character, were at once impressive and auspicious, the addresses being interspersed with congregational singing and with special music from the quartet of Union Church.

After prayer by Rev. D. W. Waldron and introductory remarks by Dr. Thomas, Rev. G. A. Gordon, D. D., lifted the enterprise to a high spiritual plane by characterizing it as designed for the deepening and the cultivation of the spiritual life, out of which may come in due time an institution. He believed that for their own souls' sakes the residents of the neighborhood might profitably come together on Sunday afternoons. Our greatest need today is that of a deep, penetrating religious life, and that is what this undertaking seeks primarily to further.

One of the pleasantest features of the service was the presence of Rev. D. D. Addison, rector of the Episcopal church recently formed in this vicinity, whose earlier meetings were held in this very building. It was a noble utterance that Mr. Addison made. He welcomed what he called another Christian church, believing that whenever a community on the outskirts of a great city shows by its progress that it is to be a center of population then the church should be present at the start to ally itself with the new forces there developing. He believed that true Christian unity could exist, and indeed be furthered, where different denominations are working toward the same end, and his ardent hope for the new enterprise was that it might be a strong spiritual agency in the community.

Rev. Nehemiah Boynton, D. D., after reciprocating cordially the generous expressions of his Episcopalian brother, passed to a vigorous consideration of the immediate problems involved. The future of the enterprise, he assured his hearers, so far as he represented those active in it thus far, is absolutely unmortgaged. It is only a part of the larger local denominational problem, and must take form as the best wisdom of the denomination may determine with a view to the interests of the denomination as a whole. It is a small church that places its own interests above those of the kingdom of God. He emphasized the fact that no worthy enterprise could be started without sacrifice, but he believed that he represented his brethren in the Boston pulpits in saying that any loss that might accrue to them would be accepted in the spirit of large-hearted discipleship. The facts that there are probably 100 Congregational families in Brookline already whose church affiliations are elsewhere, and that the superintendent of schools is clamoring for more schoolhouses, were cited as bearing directly on the question at issue.

It is contemplated for the present to hold only an afternoon service at four o'clock. The preacher next Sunday will be Dr. Boynton, and on the following Sunday Rev. A. A. Berle, D. D.

#### CANADIAN CONGREGATIONALISM AND CHRISTIAN ENDEAVOR.

In Canada the Christian Endeavor tree has taken deep root and grown with wonderful luxuriance. Societies have been organized all over the land and among all denominations. In cities, counties and provinces unions have been formed, and now a Dominion organization is proposed. The Ontario and Quebec conventions, at their annual gatherings, just passed, took steps in this direction, and, in the course of a year or two, such an organization, no doubt, will be completed. It is impossible to describe the good work which the societies are doing. The great social and reform problems of the age are

being pressed home for thought and study, mission work is receiving new stimulus and zeal and Christian fellowship is being made more manifest among members of all churches. There is a training for Christian service which will have a marked influence upon the church of the future, and perhaps best of all is the consecration of energy and power which will be felt in every department of life.

Congregationalism has had a distinct connection with the great movement in preparing the land for this seed. Fifty years ago, in Canada as in other countries, a Christian Endeavor movement would have been deemed impossible. The denominations were not ready for it. There was an exclusiveness which, in the light of the fellowship and good will of today, seems hardly possible. An exchange of pulpits was unheard of. General associations, as found today, were unknown. Christian Endeavor could never thrive on such soil. A great shaking, breaking and tilling were needed. Stumps and roots of prejudice and stones and boulders of separation had to be removed. Canadian Congregationalism, though in its numerical parts not strong, has always been a mighty protest against every form of bigotry and narrowness. Thus, like the little leaven which, during past years, has been leavening the whole lump, Congregationalism has been quietly permeating other denominations, and here, as well as under its own distinctive name, has made Christian Endeavor possible. Well may our churches rejoice in being honored of God with so great a part in the preparation of this soil for so fruitful a tree!

In sowing the seed Congregationalism has been wonderfully manifest. No boastful claim is made of the fact that Rev. F. E. Clark was Canadian born, yet Canada rejoices in claiming him as her own, and in having given him to the United States and Congregationalism, which in turn have given him to the world and the church universal. Here, as in the United States, the first society was organized in a Congregational church. The first societies in the Provinces of Ontario and Quebec were in Congregational churches. Other denominations took up the work and over 3,000 societies now bear testimony to the seed that has been sown. Though greatly outnumbered by other denominations in the Endeavor movement, Congregationalism is still scattering the seed. Three great provincial conventions have just been held. The presence of Dr. Clark was an inspiration.

Congregationalism is being honored in the harvest field of Christian Endeavor. In different cities and counties its churches have given presidents to local unions, and recently Congregationalism has received enviable recognition in the convention honors bestowed. Rev. J. W. Cox of Economy, N. S., was elected president of the Union of the Maritime Provinces, recently the Ontario convention of 500 delegates elected as president Rev. A. F. McGregor of Woodstock and this month the Quebec convention was presided over part of the time by Rev. E. M. Hill of Montreal.

There is the brighter and grander harvest which is not yet seen, and perhaps will not be seen, in the gathering of adherents under its own distinctive name. The churches are still few and weak, but there is a great reaping of their principles among other denominations and from seed and soil becoming more and more essentially Congregational.

J. P. G.

## THEOLOGICAL SEMINARIES.

## Andover.

During the past week the Armenian question has had a thorough hearing in the seminary. Mr. San-tigian, who has just returned from Asian Turkey, spoke on the wrongs of his people before the seminar in church history, and again at a union meeting of the three classes. The latter gathering was also addressed by Mr. Ernest Abbott, who gave a report of the recent American Board meeting in Brooklyn. On Wednesday evening last week the Society of Inquiry listened to an illustrated lecture

by Rev. F. D. Green on missions in Armenia.—The Senior Class has begun its drill in preaching under Professor English.—Professor Ryder has returned from his vacation and has resumed his lectures in New Testament exegesis.—Mrs. Moore has established a class in German for students not sufficiently advanced to enter Dr. Torrey's class.—Professor Harris is preacher for the month of November in the seminary church.

## Hartford.

At the seminary prayer meeting last week two students gave reports of the annual meeting of the American Board.—Professor Paton has recently given three helpful chapel talks on The Teaching of Christ Respecting the Nature of God, His Own Relation to the Father as the Son of God and His Relation to Mankind as the Son of Man.—Each Wednesday afternoon general exercises are held in the chapel, the first of the month being a missionary meeting. Four times a year a faculty conference is held, at which members of the faculty discuss informally subjects of importance to theological students. The other meetings are devoted to the general rhetorical exercises of the seminary. They include preaching by the Seniors and reading of passages of Scripture, hymns, essays, etc., by the Middlers and Juniors, all subject to criticism by members of the faculty appointed each week for that purpose. These rhetorical are under the direction of Professor Merriam.—Mr. Otto Schluter, teacher of German in the Hartford High School, has begun work with the students. He has a class twice a week for beginners and for more advanced students. This subject is chosen voluntarily in addition to the regular work.

## Yale.

Further reviews of modern books by the Middle Class are: Ladd's What Is the Bible, and Briggs's The Bible, The Church and The Reason.—Last Friday evening Prof. D. B. Macdonald of Hartford Seminary addressed the Semitic Club on The Emotional Elements of Islam.—Mr. G. M. Robinson is Professor Curry's new assistant in elocution.—Nearly the entire Middle Class have elected Professor Brastow's course in homiletics.—Professor Sanders is giving an interesting series of illustrated lectures in connection with his course in Biblical literature.

H. F. Rall of the Middle Class has charge of the student work in connection with the City Mission.—On a recent Monday evening Dr. Edward Pick lectured on Memory.—W. M. Short and E. C. Wheeler will represent the school at the meeting of the Inter-Seminary Missionary Alliance in Lancaster, Pa.

## Chicago.

The German department gives promise of decided advancement. There are eight students in attendance this year. Prof. C. A. Paeth visited his old home in Pomerania last summer, where there are over thirty Separatist (Congregational) churches. He has returned much refreshed, and in addition to his duties in the seminary has visited the German associations of Illinois, Nebraska and Dakota, besides holding revival services in Muscatine. The German department not only furnishes candidates for our 107 German Congregational churches, but also affords special advantages to American students.

Fourteen men entered the advanced division in Hebrew at the beginning of the year. Most of them had prepared themselves by correspondence with Professor Curtiss. The result of the examination shows that Mr. H. M. Jones of Oberlin is entitled to the first prize of \$100, and ten other students each receive \$50. This prize was promised to all who answered seventy-five per cent. of the questions. The successful competitors, however, all ranked over eighty per cent.—The class of beginners under Prof. E. T. Harper numbers over sixteen, contains excellent scholars, and is making rapid progress in the elements of Hebrew.

## CONFERENCES AND ASSOCIATIONS.

MASS.—The fall meeting of Taunton Conference was held Oct. 30 in North Middleboro and was well attended. Rev. F. L. Ferguson spoke for the American Education Society and Pres. H. C. Simmons for Fargo College. The topics were: The Causes and Evils of Short Pastorates, The Drift from the Ministry, and The Christian Woman in Politics. By recent action the Sunday school superintendents are made members of the conference *ex officio*.

ME.—Hancock County Conference met in Bar Harbor, Oct. 8, 9. The topics were: New Methods in Church Work, How Can We Attract Young Men to Our Sunday Schools? The sermon was by Rev. William Forsyth. The church recently formed in Little Deer Isle with twenty-one members was

recognized at this time. Remote churches not represented were sent messages of greeting.

Piscataquis Conference met in Greenville, Oct. 15, 16. Mr. Andrew Gibson preached the sermon. The topics were: The Union of the Human and Divine in Christ's Kingdom, The Churches' Responsibility for Outlying Districts, Secret Devotion, How to Help the Young into and in the Kingdom of Christ. The presence of the high school pupils, who were given the day by their own petition, was very welcome.

Somerset County Conference held its latest meeting in Solon. Rev. Messrs. G. A. Matthews and H. W. Kimball preached the sermons. The topics were: How Can Our Churches Help One Another Most? Does Giving to Church Work Impoverish? How Help the Outlying Districts? Practical Bible Study, The Christian Church Aggressive, Social Attitude Toward Strangers, Reaching Young Women and Young Men.

CT.—The Naugatuck Valley Conference held its meeting in Middlebury, Oct. 29, with an unusually large attendance. The topics were: Echoes from the National Council, The Need of a More Intimate Knowledge of Modern Congregationalism, The Work of the Congregational Education Society.

N. Y.—The autumn meeting of the Ontario District of the Western New York Association was held, Oct. 23, in Rochester. Miss Bella Hume gave an address on The Institutional Church Work Among the Colored People of New Orleans. Other topics were: The Nature and Value of Child Baptism, and Pleasant Days in Galilee. A half-hour of each session was given to prayer upon the relation of our churches to home and foreign missions.

O.—Medina Conference met in Penfield, Oct. 16, 17. The sermon was by Rev. F. D. Bentley. Rev. Rosewell Chapin read a history of the conference. Topics were: Helps and Hindrances to Revivals, The Christian College and the Nonsectarian University, Duty of the Larger Church to the Smaller and the Smaller to the Larger. Two profitable hours were given to Knotty Problems in Our Church Work, such as The Prayer Meeting, The Evening Service and Benevolent Contributions.

Toledo Conference met in Sylvania, Oct. 29, 30. The sermon was by Rev. A. E. Woodruff. Much time was given to the topic, Relation of the Church to Political and Social Reforms, and the missionary societies had most of one day.

ILL.—Springfield Association met in Highland, Oct. 29, 30. The opening sermon was by Rev. F. S. Kenyon. The topics were: Our Benevolent Societies, A Hackneyed Theme, The Education Society, The National Council, The Church Building Society, The American Missionary Association, The Ministerial Relief Association, How to Reach the German People, The Crowns of the Bible.

IND.—Central Association met in Cardonia, Oct. 23. The National Council was the subject of an able address by Dr. J. H. Crum. Other addresses were: The Church and the Workingman, Pastors Helping Each Other in Revival Work, Systematic Giving, The Sunday School and Y. P. S. C. E. Work. The women's hour included some live addresses.

Northwestern Association held its meeting in Elkhart, Oct. 29, 30. Rev. J. M. Sutherland preached. The topics were various and interesting. Rev. E. D. Curtis represented the H. M. S. and Rev. W. F. McMillen spoke on Sunday School Work.

KAN.—Eastern Association met in Lawrence, Oct. 22, 23. Rev. J. N. Brown preached the sermon. The topics were: The Prayer Meeting, Spirituality, Are the Churches Drawing To or From It? How To Make Association Meetings Valuable, Washburn College and Y. P. S. C. E. The woman's hour was specially effective. Superintendent Bush spoke on Sunday school themes and Dr. Richard Cordley and Superintendent L. P. Broad on home missions.

Northern Association met in Netawaka, Oct. 15, 16. Rev. A. C. Hogbin preached the sermon and among the topics were: The Sabbath Day, Revivals, Value of the Christian Minister to a Community, The Holy Spirit in John's Gospel, Need of Co-operation among Churches in a Community, Should Christian Citizens Support Officials in the Enforcement of Law? The woman's missionary hour was one of the best. Sunday schools and home missions were also represented.

Northwestern Association met in Oberlin, Oct. 1-3. The meeting was excellent in tone and enthusiasm, although the extreme westerly location prevented a large attendance. Topics of interest were: Sunday Schools, Missions, Congregationalism among the Germans, The Duty of the Christian Citizen to Support Officials in the Enforcement of Law, Christian Endeavor, Congregationalism, Stockton Academy and the woman's missionary hour.



## CONGREGATIONAL CLUBS.

MASS.—The Merrimac Valley Club met in Haverhill, Oct. 28, with 100 members present. The subject was Good Citizenship, Rev. C. R. Brown giving the address.

WIS.—Milwaukee Club met Oct. 28. The subjects were: A Sketch of the National Councils, Echoes from the Council of 1895, From the Presbyterian Point of View, and an original poem, The Two Heroines, was read by Miss R. P. Reed. O. W. Robertson, Esq., was elected president for the next year.

MINN.—The Southern Minnesota Club held its annual meeting, Oct. 28, in Faribault, the same city in which it was organized a year ago. The present membership is forty. Prof. J. J. Dow was re-elected president. Rev. S. G. Smith, D.D., was the guest of the club and made a powerful address on Sociology and the Christian Church. Delightful music was rendered by local artists. The club begins its second year under encouraging auspices.

## NEW ENGLAND.

## Massachusetts.

CAMBRIDGE.—The postponed case of Rev. F. H. Smith was brought up in the United States Circuit Court again last Monday, and to the charge as stated the defendant declared himself not guilty. Mr. Smith's counsel occupied not a little time in demurring to the indictment, but the demurrer was at once overruled. Further delay was requested and granted, setting the date indefinitely at about two weeks later.

MEDFIELD.—At the communion service last Sunday one of the officiating deacons, Benjamin Chenery, was ninety-two years of age. For twenty years past he has served without missing a Sunday.

WAKEFIELD.—Contrary to an impression prevailing in some quarters this church is not under a heavy debt, when the cost of its new and beautiful edifice and the amount of money already raised is considered. The total cost of the building and its furnishings was \$91,264. The total subscriptions were \$88,972, of which \$76,250 have already been paid in cash. The insurance and interest since dedication, together with shrinkage in subscriptions through deaths and removals, will probably leave a balance of about \$15,000. The removal of this amount is doubtless assured at an early date by a people who have raised six times that sum within a few years. Monthly vesper services have been resumed, with an attendance of over 500. Rev. A. P. Davis is pastor.

MARLBORO.—*Union*. The farewell reception to Rev. W. F. Stearns and his wife, Oct. 30, was a genuine love feast of the Christians of the city. Local pastors of other churches expressed their warm appreciation of the breadth of Mr. Stearns's sympathies and of what he had done to promote a brotherly feeling between the different denominations, while his own people, through Deacon Howe, showed their regard by presenting him and Mrs. Stearns with handsome gifts. They go soon to Bermuda.

MILLER'S FALLS.—In the conflagration, which last week destroyed a large part of the business portion of the town, the meeting house was burned. It was valued at \$3,000.

LOWELL.—*First*. During the three years of Rev. G. F. Kennott's pastorate over 200 members have joined the church. These gave a reception last week to the older members. In addition to the usual music and refreshments the pastors of the neighboring Baptist, Methodist and Free Baptist churches were present with words of congratulation and of counsel to young Christians.—*Eliot*. Among those who joined the church upon confession last Sunday were a Japanese and an Armenian. The sacred cantata, The Holy City, was rendered at the Sunday evening service recently by a well-trained choir of thirty voices. The attendance crowded the church building, and the pastor, Dr. J. W. Greene, emphasized the lessons of the music.

LITTLETON.—Rev. Mrs. A. A. Frost was installed last week as a successor to her husband, whose retirement was necessitated by ill health. She was ordained more than a year ago.

WORCESTER.—*Old South*. The house was packed to the doors, Oct. 27, to listen to a harvest concert by the Sunday school. A collection was taken for Welcome Mission.—At *Plymouth* Secretary Kincaid presented the needs of the H. M. S., and a collection of \$800 was taken.

SPENCER.—*First*. The first service of the season, conducted by the Men's Sunday Evening League, was held this week under favorable circumstances. Individual communion cups were used for the first time and proved satisfactory.

NORTH BROOKFIELD.—*First* has changed its hour

of general service on Sunday evening from 6 P. M. to 7.15, placing the C. E. meeting at 6. The services prepared by *The Congregationalist* are found to be well adapted to the evening meeting.

SOUTHBRIDGE.—A men's Sunday evening league has been formed which already has accomplished much, and gives good promise for the future. Good music and a fifteen-minute address are features of the evening service. Rev. S. A. Burnaby is pastor.

WENDELL.—This church, which was sadly bereft by the death of Rev. G. A. Perkins, who was the pastor for several years, still maintains regular services. A student from the Moody School at Mount Hermon has been engaged to supply the pulpit for a year. For a number of weeks pastors from neighboring churches supplied the pulpit, kindly giving the compensation to Mrs. Perkins.

SPRINGFIELD.—*Emmanuel*. Rev. D. L. Kebbe was installed Oct. 30. The examination by council was especially interesting and at times the questioning was strict. At the public services the house was well filled.

HOUSATONIC.—The Berkshire Branch of the Woman's Board met Oct. 31, with an attendance of 260. Reports were encouraging, the receipts being \$638 last year. Mrs. W. W. Curtis was elected president.

## Maine.

ACTON.—The parsonage recently took fire, but the pastor, Rev. John Lawrence, arrived in time to prevent serious damage.

RICHMOND.—A gift of a winter's supply of fuel to all the ministers of this place shows the appreciation of grateful parishioners.

PORTLAND.—*West* is compelled to consider the enlargement of its edifice, owing to the growth of the congregation under the able preaching of Rev. L. S. Bean. Solicitors are giving the entire Congregational community opportunity to assist the good work.—The new organization in South Portland, without any edifice, makes an equally strong appeal for a building. Quite a work of grace is in progress, under the earnest lead of Rev. C. E. Andrews, who ministers also over the Free Church, Deering.

BANGOR.—*First* and *Central* have resumed union Sunday evening meetings. Each of these churches has lost by death one of its most influential and liberal members within the past week, and the city generally feels the bereavement. Hon. J. S. Wheelwright of the latter had been in failing health for some time and Mr. J. F. Colby of the former died suddenly after a brief illness. Both were trustees of Bangor Seminary and occupied many positions of trust in religious and business circles.

WELLS.—A good interest in this church has resulted in decided advance the past year. The accessions numbered nine, the Sunday school has been largely increased, the C. E. Society has been active and a Junior Society has been formed.

## New Hampshire.

AMHERST.—Miss Elsie Russell has presented the church with a cabinet organ for use in the chapel or children's room.

EXETER.—*Second*. The informal steps taken in selling a portion of the church lot to the academy has been ratified by the parish, and a new edifice in the near future is assured. Four architects have already been solicited to prepare plans.

HAMPSTEAD.—The old furnaces failing to give the requisite heating, after remarks by the committee, at the suggestion of the pastor, forty-five persons recently volunteered subscriptions to furnish new furnaces for the meeting house. This pleasing method of raising money for necessary improvements is becoming a custom in this parish.

## Vermont.

BURLINGTON.—In accord with the wish of the State conference, a fund has been collected for the establishment of a home for aged Congregational ministers who are past active service. This city was considered as a desirable locality, and property has been purchased by the aid of Mr. J. H. Converse of Philadelphia. The lot is 130 by 250 feet in measurement, and the house is large. The property is offered by the purchaser free with privilege of buying at any time for \$5,500.

BENNINGTON.—The special services, conducted by Mr. W. E. Gell, closed, Oct. 27, with a farewell service in the Opera House. The series for ten days has been particularly helpful, and the congregations have been large and interested. The special feature of the result is the development of new workers from the membership of the church. Over 300 signed cards have been distributed among the pastors of the city.

HYDE PARK.—The church was never in better

spiritual condition than now. Rev. F. C. Taylor has led his church in a strong work, and services are all well attended.

BARRE.—The new parsonage is nearing completion. It is neat and commodious, and furnished with modern conveniences. Its cost, with that of the lot, was \$4,000.

HARDWICK.—Four members of this Sunday school are the first in the State to complete the teachers' training course of the State Sunday School Association and receive diplomas. Rev. F. F. Lewis is pastor.

## Rhode Island.

PROVIDENCE.—*Union*. The women have begun vigorously on the year's work, having started to fill two boxes to be dispatched before Thanksgiving.—*Central*. At the women's regular monthly missionary meeting, while fifty-six pairs of hands busily plied the needle to fill a box for a family of nine, a self-sacrifice collection of over \$40 was taken. As a side work one member was soliciting clothing and schoolbooks for the mountain whites in Tennessee.—*Last* week Sunday was the seventy-fifth anniversary of the commencement of Sunday school work in this section. At *Beneficent* a special observance was held. An order of the Knights of King Arthur was organized recently. Dr. Wallace Nutting has begun a series of sermons on Heroes.

## Connecticut.

NEW HAVEN.—The Good Government Club of the city held its annual meeting last Thursday evening in *Center Church*. The president, Dr. Newman Smyth, delivered a telling address.—*United*. The program for the Sunday evening services conducted by the Men's Club this winter includes as speakers Mr. G. W. Cable, ex-Pres. A. D. White, Booker T. Washington, Drs. G. A. Gordon, P. S. Moxon and Bishop J. H. Vincent. Last Sunday evening Col. H. B. Sprague lectured on John Milton and Civil and Religious Liberty.

COLUMBIA.—Rev. F. D. Avery preached his farewell sermon to a large congregation. He reviewed the history of his forty-five years' pastorate, which began the year the pastor was ordained. The membership of the church was then 118; at present it is 174. Over 230 members have been received. The deaths in the town during this pastorate number more than the total population at present, and only twelve of the membership in 1850 are now living. The Sunday school had formerly as its largest attendance ninety, but now it is 175. Of twenty-nine clergymen who occupied pulpits in the county at the beginning of this period only two are now living.

WOODBURY.—Rev. J. A. Freeman delivered strong sermon recently in denunciation of the open immorality displayed at the recent Danbury Fair. The stand he has taken is a worthy one and has met with much favor.

HARTFORD.—*Fourth*. An active canvass is being undertaken to secure funds for the proposed new building. Nearly \$15,000 is now available, including \$2,200 insurance money. The projected new edifice will be complete from an institutional standpoint.

COLEBROOK.—The one hundredth anniversary of the church was celebrated a week ago with appropriate exercises. The pastor, Rev. Mr. Dean, gave an historical address in the evening, covering the history of the church from its organization till now.

## HARPER'S WEEKLY.

For Nov. 16 will be the great

## HORSE-SHOW NUMBER

THREE FULL PAGES  
OF ILLUSTRATIONS  
BY  
REMINGTON, KLEPPER,  
AND WENZEL

Also Entertaining Descriptive Article

The Issue of Nov. 23 will contain more Horse-Show illustrations and a review and comment by CASPAR W. WHITNEY.

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**WETHERSFIELD.**—The late Mary B. Smith left \$500 to the Sunday school with which to replenish the library, \$1,000 for a memorial window in memory of her father and mother, and an equal sum for a window to the memory of her sister and herself, also a sum for as fine a pulpit Bible as can be purchased in honor of her brother's memory and, outside of a few other minor bequests, she left the remainder of her estate to the society of the church to be used without restriction, but with the suggestion that a part of it go for the support of "indigent single and respectable females of Wethersfield."

#### MIDDLE STATES. New York.

**ALBANY.**—*Clinton Ave.* This church, Rev. F. A. Strong, pastor, rededicated its chapel Oct. 27. Rev. Ethan Curtis preaching in the morning and Rev. J. B. Thrall in the evening, the latter's congregation uniting in the service. Although fire had destroyed nearly one-half of the building and nearly all the furnishings, in five weeks the house was put in better shape than ever. The insurance was adjusted satisfactorily within thirty-six hours from the time of the disaster. The Methodist church kindly invited the people to unite with it during the repairs.

**MORAVIA.**—During the absence of the pastor, Dr. W. H. Hampton, at the National Council, this church joined with the Methodist in services. He recently gave a full report of the meeting.

**SARATOGA.**—Rev. W. O. Wark has been pastor about nine months. In this time the debt of the church has been reduced more than half, the running expenses have been adjusted, eighteen persons have been received to membership, and for the first time in some years the evening congregations are larger than the morning.

**CANDOR.**—A successful loan exhibit has been held by the church. The Ladies' Aid Society has undertaken the enterprise of procuring new lighting apparatus for the meeting house.

**MAINE.**—A Junior C. E. Society has been formed in this church. The Women's H. M. S. is preparing a supply of articles to be sent to a school in the West.

#### THE SOUTH. Georgia.

**ATLANTA.**—The tabernacle for the Moody meetings was dedicated in the presence of a large congregation, Oct. 27, Bishop Vincent delivering the main address. The churches are co-operating in the interest of the meeting.—*First.* A neat, four-page monthly, *The Parish Visitor*, started out on its mission last month for the first time. The State W. C. T. U. held its annual session here. A large Sunday evening mass meeting did good for the cause of temperance.

#### THE INTERIOR. Ohio.

**ST. MARYS.**—This church, for a time without a pastor and greatly discouraged because of financial embarrassments, welcomes Rev. J. W. Davis, recently of Monticello, Io., and takes on new life under his leadership.

**CINCINNATI.**—*Fine Street.* Rev. Norman Plass is giving, on the last Sunday night in each month, lectures on the History of Christian Liberty, illustrated by the stereopticon.

**LODI.**—The church rededicated its house of worship, rebuilt this year, Oct. 12, 13. Rev. D. L. Leonard gave an address on The Value and Relation of the Church to the Community. Prof. G. F. Wright preached the sermon and the pastor, Rev. W. H. Baker, read a historical sketch. Reminiscences were given by others.

#### Illinois.

**CHICAGO.**—*Leavitt Street.* A novel way to pay off a church debt was undertaken by the women of this church on Hallowe'en. They observed the festival with an owl supper, at which every article of food was served in the shape of an owl, thus furnishing a unique entertainment and replenishing a depleted treasury. The pastor's statement that he could not remain with a church which had a debt and made no effort to cancel it spurred the women to this original device.

#### Indiana.

**BRAZIL.**—The church has sent a check of \$100 to each of the churches in Coal Bluff and Caseyville to aid in their new buildings. The latter is a new church and that in Coal Bluff was burned in the spring, and is now being rebuilt upon an enlarged plan.

**INDIANAPOLIS.**—*People's* recently gave its new pastor, Rev. O. D. Fisher, a reception, which was largely attended. The work is opening well, and all departments show gratifying increase of interest.

**BRIGHTWOOD.**—The reports for the year are encouraging. Congregations have been much larger than in previous years. The building has been renovated, a lot for a parsonage secured and nearly paid for. Rev. F. A. Slyfield is pastor.

**JAMESTOWN.**—The church has been uplifted by a revival. The pastor, Rev. C. E. Grove, was assisted by Evangelist G. R. Jackson for three weeks. About forty-five persons began a new life.

**CARDONIA.**—The meeting house has been remodeled during the present season. A corner tower and a lecture-room have been added. A rededication service was held Oct. 22, Rev. N. A. Hyde, D. D., preaching the dedication sermon as he did fifteen years ago. Rev. James Hayes is pastor.

#### Michigan.

**SAGINAW.**—*First.* A series of Sunday evening prelude addresses is in progress on Some Needs of Children. The speakers are the superintendent of public schools, a member of the Central Labor Union, a judge of the circuit court and the pastor, Rev. William Knight.

**ALBA.**—This church, unable to sustain a pastor alone, is fortunate in securing the efficient services of Rev. F. C. Wood, who will give it one service each Sunday. He has entered the sixth year of his successful pastorate in Mancelona.

**DETROIT.**—*Brewster.* The mission of this church, itself only about two years old, is likely to become the ninth Congregational church in the city at a near date. The Detroit Union is fostering the movement, located as it is in a rapidly developing part of the city recently traversed by a new street car line.

**ORION.**—The revival of this field, under the faithful and efficient lead of Rev. F. W. Bush, is another illustration of how to strengthen weak churches. Without services for months and almost hopeless of the future, the church has taken on new life and has received only a nominal sum from the H. M. S. to accomplish the result.

**BANCROFT.**—This church, until last year a home missionary church, has had a healthful growth in its fifteen years and is now in the midst of the prosperous pastorate of Rev. Arthur Metcalf and affording a larger support than at any time in its history.

#### THE WEST. Iowa.

**GRINNELL.**—A pleasant surprise awaited Rev. E. M. Vittum recently as he entered the church parlor to meet his class in Bible study. The room was beautifully decorated and there were gathered the present and former members of the class to give the pastor a birthday greeting. A delightful social evening was enjoyed, during which the class expressed, in a practical way, their appreciation of the pastor's services. The church has recently enjoyed visits from Dr. Lyman Whiting and Pres. J. K. McLean, D. D., of Pacific Seminary, who also addressed the students of the college.

**FAYETTE.**—Rev. J. E. Snowden has just closed the first year of his pastorate. In no parish in the State has there been more marked improvement. The membership has been more than doubled and the congregations have been threefold larger than ever before. The church has raised more than four times as much as it expected to and has expended nearly \$2,000 in remodeling and enlarging the building. The lecture-room, tower, platform for pulpit and choir, pews and furnaces are all new, and the

Continued on page 709.



poem in mahogany. The entire treatment is new and unique.

A heavy slab of veined Spanish mahogany, sloping away on its edges into a four-inch carved border. A deep box frame, with raised-panel drawers and hand-carved heads and masks on the corners and solid sections.

The legs are superbly carved, with full claw feet in bold relief. It is not too much to say that you never saw a table like this before. So effective is the design that we are building a few in oak. They cost very little.

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Are inseparably connected. The former depend simply, solely, solidly upon the latter. If it is pure they are properly fed and there is no "nervousness." If it is impure they are fed on refuse and the horrors of nervous prostration result. Feed the nerves on pure blood. Make pure blood and keep it pure by taking

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## A WINTER IN CALIFORNIA.

Parties will leave Boston in Elegant Trains of Palace Vestibled Sleeping and Dining Cars, Tuesdays, November 19 and December 10, for Los Angeles, San Diego, etc., by way of Chicago, Kansas City, and Santa Fe. The tickets cover every expense of travel both ways and give the holder entire freedom on the Pacific Coast. They may be used returning on Any Regular Train until July, 1896, or with Parties under personal escort, with a Choice of Three Different Routes.

Tours to Atlanta Nov. 5, 11, 13, 19, 25, and 27, and Dec. 3, 9, 11, and 17.

Additional California Tours Jan. 7, Feb. 11, and Mar. 3, via Chicago, Kansas City, and Santa Fe, and Jan. 23, Feb. 13, and Mar. 5, via New Orleans.

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Independent Railroad Tickets via the Boston & Albany and Other Principal Lines; also Steamship Tickets to all points.

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"Table" is a word easily spoken and quickly forgotten, leaving no impression but that of a common piece of furniture. But we have here something that will make you remember the word "table" all your life, and treat it with much more respect hereafter.

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### THE BUSINESS OUTLOOK.

A lull in trade and a tendency to recession on the part of many commodity values about express the business situation. It is rather between seasons now, but the volume of trade is nevertheless encouraging. A reaction from the high prices of the late summer was to have been expected. Thus cotton, iron, leather and copper have perceptibly receded.

Iron is now steady, however, and cotton has recovered from its recent break, and is so steady around 8½ cents per pound that spinners are accepting that as the legitimate level. Leather also shows signs of greater strength and there recently has been a better demand. The shoe trade has been very dull this fall, but shows distinct signs of improvement. The decline in leather excited shoe manufacturers into the belief that the price was going still lower, so that they held off from buying.

The result has been that the legitimate demand for shoes reduced stocks very considerably and orders during the past ten days or so have been coming in more freely, in many cases accompanied by the request that the goods be delivered in two weeks. It is difficult for a shoe manufacturer to get the shoes out of the factory in two weeks, but these requests only show the light stocks on hand.

In the stock market things have been exceedingly blue. Wall Street today is the bluest spot in the whole country and in its despondency exaggerates everything, from the weakness in the Kaffirs abroad to the few failures of cloak houses in this country. Foreign political complications and the strength of the sterling exchange market at almost the gold exporting point operate continually to send cold chills coursing along the vertebral column of Wall Street.

Although much of this pessimism is merely sentimental, still there are excellent reasons for exercising caution. As yet Congress is an unknown quantity and the manner in which the currency and revenue questions will be handled is a matter of the profoundest uncertainty. This feeling of uncertainty may operate to curtail the volume of trade during the winter, and if gold goes out in any quantity another issue of bonds may be necessary to replenish the reserve.

Bank clearings for last week reflect the falling off in trade, being \$1,082,000,000, a decrease of nearly six per cent. compared with the previous week, but seventeen per cent. larger than in the same week last year, three per cent. larger than in 1893, and nearly twenty-three per cent. smaller than in 1892, when they were particularly heavy.

A COUGH, COLD OR SORE THROAT requires immediate attention. "Brown's Bronchial Troches" will invariably give relief. 25c. a box.

"I have taken Hood's pills for indigestion and have found them beneficial." James McGrady, 226 Broadway, S. Boston, Mass.

WELL BEGUN IS HALF DONE.—All lung troubles are simple if taken at the start. At the first symptoms of any soreness or irritation in the throat or on the lungs take Adamson's Botanic Cough Balsam and it will nip the complaint in the bud. At all druggists.

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Special reduction in every grade of carpeting. Those patterns which we shall not duplicate another season we have reduced as follows:

#### Five-Frame Wiltons.

Best quality, former price, \$2.50 per yard.....  
**1.25**

#### Wilton Velvets.

Best quality, former price \$1.35 per yard.....  
**85c.**

#### Body Brussels.

Standard five-frame, former price \$1.25 per yard.....  
**85c.**

#### Tapestry Brussels.

Best double extra, former price 85c. per yard.....  
**50c.**

#### Extra Super Ingrain.

Partly cotton, former price 40c. per yard.....  
**25c.**

#### Double Extra 2-Ply.

Highest grade manufactured, all wool, former price 75c. per yard.....  
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### SPECIAL.

#### Choice Axminster Moquettes.

200 rolls, beautiful colorings and stylish designs, usual price \$1.40 per yard.....  
**95c.**

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Personally conducted parties leave New York per Mediterranean Line, visiting Italy, Egypt, the Nile, Palestine, Turkey, Greece, etc., Nov. 22, Feb. 12, etc. Programs now ready for *The Baptist Pilgrimage*, Feb. 12, accompanied by Rev. T. T. Eaton, D. D. Also *An Ideal Pilgrimage to the Orient*, Feb. 19, accompanied by C. R. Blackall, M. D., D. D.

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### FOR EUROPE AND THE ORIENT. THIS WINTER.

Mrs. M. A. CROSLLEY will conduct her Tenth Select European Party through Spain, Greece, Turkey, Islands of the Mediterranean, Asia Minor, Syria, Palestine, the Nile to the First Cataract, Italy, Switzerland, France and England, leaving New York JANUARY 8, 1896, by express steamer NORMANNIA. First class throughout. For itineraries, address Mrs. M. A. CROSLLEY, 786 Putnam Avenue, Brooklyn, N. Y.

### WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 1.

The meeting was led by Mrs. Kendall, who, having begun life in Bradford as the daughter of Deacon Jesse Kimball, has had a varied experience as a teacher herself in several institutions and as the wife of a college professor in this country, who was afterwards United States consul at Genoa and Strasburg and died at Brindisi. She read selections from Titus 2 and 3, speaking especially of what is implied in "the kindness and love of God our Saviour towards man."

It was delightful to welcome again the president of the board, Mrs. Judson Smith, who for several months has been unable to attend the Friday meeting and who spoke to the gathered company as "Dearly beloved and longed for," expressing also her confidence in the stability and progress of the work in spite of workers being laid aside. She reported tidings from Miss Child, who made brief visits to Naples, Pisa, Florence and Rome between landing at Genoa, Oct. 9, and sailing from Brindisi on the 20th.

Mrs. Smith also spoke of the condition of affairs in Turkey and the possible peril of missionaries at some stations in the interior. Miss Lamson, in this connection, read a few sentences from a letter from Miss Mary Huntington, who has a sister in Van, showing that it is possible to trust the nearest and dearest in God's hands in times of danger and distress. Miss Lamson also mentioned the fact that Mr. and Mrs. Mead were to sail on Wednesday, the 6th, returning to Adana, and with them Miss Swift, returning to Madura after her very brief visit at home.

Japan having had special attention upon the calendar, Miss Kyle spoke of the deputation, of a letter from Mrs. Cook written just after landing, and stated that Miss Judson and Miss Gunnison are in this country. She read extracts from a letter from Miss Adams of Okayama in which she spoke of encouraging work in some of the out-stations. Referring to a tour made by Mr. White, she said: "In one large village he found two Christians—one a graduate of the Doshisha, and the other a girl who had attended the Kobé College. A meeting was held in the theater there, and they spoke to an audience of five hundred, who all listened quietly."

A Sunday school which she and Miss Telford started more than two years ago has an attendance of over sixty, most of whom come from homes where nothing is known of Christianity. Mrs. Kendall had heard from Mrs. Pettie upon an island in the north of Japan, where they had found work among the Ainu. Miss Kyle quoted from Miss Morrill of Pacingfu, who wrote the day her name was upon the calendar of her five years in China as "happy, happy years," and "only the bright places stand out now." Mrs. Morse touched

the mother hearts in quoting from Mrs. E. S. Hume, "We miss those three blessed children in the homeland."

Mrs. Todd, vice-president of the Canada W. C. T. U., spoke of the atrocities in Armenia and of terrible scenes reported to her when in London.

### CALENDAR.

International Christian Workers' Convention, New Haven, Nov. 7-15,  
American Inter-Seminary Missionary Alliance, Lancaster, Pa., Nov. 7-10.

THE "Ranch Book," which the Cudahy Pharmaceutical Company of South Omaha, Neb., send free to all requesting same, is a handsome booklet, profusely illustrated and shows the entire process of converting a steer on the plains into various forms of manufactured product, such as beef extract, canned meat, etc. It is a simple, straightforward, descriptive story of a remarkable industry, instructive to old and young alike.



is what you ask for—not advice. Tell the salesman so the next time he says that some other binding is "just as good as the 'S. H. & M.'"

If your dealer will not supply you we will.

Send for samples, showing labels and materials, to the S.H. & M. Co., P. O. Box 699, New York City

## For Wedding Presents. Satsuma and Cloisonné.

We have now in an importation of genuine Cloisonné and Satsuma by steamship "Gaelic," from Yokohama, via San Francisco, including superb specimens found by one of our buyers there this season.

Cloisonné pieces, like Bronzes, are among the imperishable treasures, and visitors will find an extensive exhibit to choose from.

By ship "Sachem," from Hong Kong, we are landing an importation (116 packages) of the genuine Old Blue Canton Chinaware, including Dinner Sets, which may be had in sets or separate pieces as desired.

The Medallion Canton China in full services, or separate pieces, also the Old Blue Nankin China.

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Continued from page 706.

building accommodates 400 persons. The pulpit, the communion table, flower stands and the pulpit sofa were products of the pastor's skill.

**MADISON.**—Special meetings have resulted in a number of hopeful conversions. They were conducted by the new pastor, Rev. Earnest Satler.

**Minnesota.**

**LAKE BENTON.**—With the coming of a new pastor congregations have increased and much interest developed. The parsonage, one of the finest in the State, has just been renovated. Rev. W. M. Lodwick preaches also in Tyler, where the giving of place of Americans to the Danes makes it impossible to retain a resident pastor. At Lake Stay, twelve miles distant, occasional services are maintained.

**LAMBERTON.**—Under Rev. B. F. Paul congregations have increased and on a recent Sunday Superintendent Morley presented the cause of home missions, and a contribution was taken, netting, with some help from the women, over a dollar a member.

**WALNUT GROVE.**—Services have been interrupted but Rev. B. F. Paul is preaching for the present with good congregations. Although depleted and often pastorless, the church took up a contribution for home missions.

**NEW YORK MILLS.**—A preliminary church organization with six members has been formed here and a council called for its recognition. Mr. E. W. Gilles, a lay preacher, serves also in Bluffton and one or two other destitute points.

**ATKIN.**—During the eight months' pastorate of Mr. H. G. Weaver of Moody Institute congregations have increased and much spiritual interest has been developed and prospects are good for soon obtaining a fine church property, negotiations having been delayed by a local technicality. To the great regret of the church Mr. Weaver leaves to take up evangelistic work.

**MEDFORD.**—This church reports increasing interest under Rev. Edwin Gale. A senior C. E. Society has been formed and Rev. C. W. Merrill has been engaged to commence evangelistic meetings. Repairs and the enlarging of the parsonage with the painting and papering of the meeting house are indications of material advance.

**ST. PAUL.**—People's for some time has had a branch work in Hazel Park. Recently the church has voted to incorporate as an independent organization and ask aid from the H. M. S. Rev. G. N. Rutledge has served the church for a few Sundays and is invited to become pastor. *Bethany.* Rev. S. G. Arnett will begin work Dec. 1. This church, pastorless for several months, furnishes a large opportunity and growth is confidentially expected.

**MINNEAPOLIS.**—*Forest Heights.* A neat chapel, costing \$1,800, was dedicated Oct. 27, Rev. G. H. Wells, D. D., preaching the sermon and Rev. G. R. Merrill, D. D., offering the prayer. About \$300 were raised, which completely pays for the building. The lot has been leased but it is hoped to secure aid from the Church Building Society with which to purchase the land. The building is neat and commodious, has audience and prayer-rooms and seats about 300 people. *Mayflower.* Rev. H. W. Parsons closes his work with this enterprise and it is placed under the pastoral care of Rev. T. H. Lewis. *New Brighton.* Rev. C. B. Fellows closes his work here and is succeeded by Rev. T. H. Lewis. The church has made marked progress under the ministry of Mr. Fellows, who now enters upon evangelistic work.

**Kansas.**

**TOPEKA.**—*Central.* State Evangelist Veazie is spending one week here in revival work. He will undertake meetings in Atwood and Goodland thereafter.

**Nebraska.**

**FARNAM.**—The parishioners lately astonished their pastor, Rev. E. E. Sprague, and family by coming in upon them one evening in large numbers, bearing pound packages of groceries and family supplies. Thereafter adjournment was had from the parsonage to the church for more room and a delightful evening was spent. Arrangements have been made to unite the church in Eustis with this work.

**LINCOLN.**—The executive committee of the W. H. M. U. held a full and enthusiastic meeting in the parlors of the First Church, Oct. 29. The work of the year was reviewed, \$500 were distributed among the different societies and a thoroughly efficient campaign for the coming year was planned. The union has been fortunate in securing efficient officers the coming year.

**RED CLOUD.**—The church, which has been pastorless since Rev. H. O. Spellman left, is maintaining its service with regularity and efficiency. The

C. E. Society takes its part of the service, sometimes sermons are read and occasionally a neighboring pastor supplies. Superintendent Bross spent a Sunday with the church for the communion service and received an annual offering for the C. H. M. S.

**CREIGHTON.**—The work is progressing along all lines. When the second year of Rev. G. W. James closed lately and there was found to be a deficit of a little over \$200, instead of starting the third year with this burden the whole amount was pledged on the spot.

**PACIFIC COAST.****Oregon.**

**PORTLAND.**—*First.* Increasingly good congregations are the rule at all services and all the organizations of the church are getting their work well in hand. Special gospel services were begun in October. *Mississippi Avenue.* Rev. H. W. Young has been called to his third year's pastorate in this field. He is a growing man and his people are growing. The church premises have recently been decidedly improved in appearance.

**OTHER CHRISTIAN WORK.**

The American Inter-Seminary Missionary Alliance will hold its sixteenth annual convention, Nov. 7-10, at Lancaster, Pa., the delegates being entertained by the Theological Seminary of the Reformed Church. The excellent program which has been prepared announces addresses from missionaries and representatives of mission boards of various denominations, among them being Rev. G. W. Knox, D. D., formerly of Japan, Rev. J. T. Hamieson, secretary of the Moravian missionary organization, Rev. H. P. Beach, formerly missionary to China, and Dr. Sheldon Jackson, so closely associated with Alaska.

For Weekly Register see page 710.

A lamp with wrong chimney stinks if it does not smoke. Get the "Index to Chimneys."

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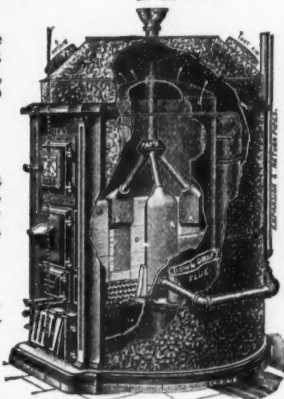
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## ADDITIONS TO THE CHURCHES.

	Conf. Tot		Conf. Tot.
ALABAMA.		MICHIGAN.	
Arl.	10 10	Grand Rapids, First,	— 4
Christian Hill,	7 7	Plymouth,	2 4
Friendship,	— 20	Lansing, Pilgrim,	— 10
New Hope,	— 33	MINNESOTA.	
CALIFORNIA.		Minneapolis, Scandi-	— 6
Los Angeles, First,	— 15	navian,	— 3
Mentone,	— 5	Paynesville,	— 2
San Francisco, Beth-	— 5	Stewartville,	2 5
any,	6 6	MISSOURI.	
Plymouth,	— 5	Grandin,	15 19
Villa Park,	1 3	St. Louis, Pilgrim,	5 8
CONNECTICUT.		NEBRASKA.	
Columbia,	1 3	Cathoun,	— 12
Easton,	— 3	Exeter,	1 3
E. Hartford,	— 5	Farmam,	15 15
Mohegan,	5 5	Havelock,	4 4
New Haven, Howard	— 5	Lincoln, Vine St.,	— 6
Ave.,	10 20	Plymouth,	— 3
ILLINOIS.		Syracuse,	— 5
Brimfield,	4 4	West Point,	3 3
Chicago, Pilgrim,	16 32	NEW HAMPSHIRE.	
Warren Ave.,	13 30	Dover, First,	— 8
Dwight,	4 7	Lebanon,	— 5
Godfrey,	11 14	NEW YORK.	
Marshfield,	— 24	Brooklyn, Rochester	4 8
Van Anken,	— 32	Jamestown,	26 34
Victoria,	20 23	Syracuse, Goodwill,	4 11
INDIANA.		OHIO.	
Fort Recovery,	2 5	Cleveland, E. Madison	3 7
Fort Wayne, South,	1 7	Euclid Ave.,	— 3
IOWA.		First,	— 5
Dickens,	3 3	Park,	— 3
Harville,	61 61	Pilgrim,	6 9
Fort Dodge,	— 27	S. Welsh,	3 15
Iowa City,	— 9	Union,	4 7
Lincoln,	6 9	Collinwood,	3 6
Madison,	— 3	Garrettsville,	— 8
Manson,	— 1	Hudson,	2 8
Oskalosa,	15 19	Jefferson,	1 4
Rock Rapids,	8 11	Springfield, Lagonda	— 3
Salem,	— 3	Toledo, Second,	2 5
KANSAS.		OKLAHOMA.	
Atwood,	5 6	Reulab,	16 16
Russell,	11 12	Carrier,	— 3
MAINE.		Eagle Chief,	— 16
Amherst,	7 7	Kingfisher,	11 11
Deer Isle,	4 4	Mt. Victory,	13 23
Farmington Falls,	— 10	Olivet,	9 9
Little Deer Isle,	— 17	Piscataway,	10 12
Solon,	3 3	Ridgway,	4 4
The Forks,	13 13	Soldier Creek,	16 16
MASSACHUSETTS.		Springdale,	— 6
Boston, Berkeley	— 10	SOUTH DAKOTA.	
Temple,	4 19	Cambria,	4 4
Eliot,	5 5	Carthage,	— 9
Higland,	2 3	Iroquois,	1 5
Immanuel,	1 4	Winfred,	1 6
Park,	3 3	Yankton,	— 10
Phillips,	9 9	OTHER CHURCHES.	
Swedish,	9 10	Burlington, Vt. Col-	— 8
Chelsea, Central,	3 4	lege St.,	— 8
First,	2 3	Carthage, Ore.,	1 4
Everett, Mystic Side,	1 4	Saylesville, R. I., Me-	— 6
Hyde Park, First,	6 15	morial,	6 6
Lewell, Eliot,	5 8	Walla Walla, Wn.,	2 4
French,	4 9	Churches with less	— 40
Worcester, Old South,	1 8	than three,	— 20
Park,	— 5	Total: Conf., 382; Tot., 1,988.	
Piedmont,	1 6	Total since Jan. 1. Conf., 14,790; Tot., 24,513.	
Plymouth,	1 3		
Summer Street,	3 3		
W. Boylston,	4 7		

## WEEKLY REGISTER.

## Calls.

ASHBY, Jno. H., to resume work in Armada, Mich., after a rest of six months. Accepts.

BAKER, Ariel A., Washta, Io., to Fairfax. Accepts.

BEACH, Elmer J., New Haven, Ct., to Northford. Accepts and has begun work.

BELANGER, Jos. A., Rockport, O., to Brookline, N. H.

BLISH, Will H., Cross, Okl., accepts call to Pawnee.

BREHM, Wm. B., Carbondale, Kan., to Downs and Osborne. Accepts, to begin Dec. 1.

BREISH, S. R., Moody Institute, Chicago, Ill., to Dawson, Minn. Accepts.

BROWN, Herb. S., Lockport, N. Y., to become acting pastor a year in Westfield Ch., Danielson, Ct.

BUCK, Geo. J., to Springfield, Minn. Accepts.

CHEVIS, Ernest C., formerly of Iron River, Wis., to Clear Lake. Accepts.

EARL, Theophilus R., to permanent pastorate of Second Ch., San Diego, Cal. Accepts.

EVERETT, Jno. E., Merrill, Mich., to Kiowa, Kan. Accepts.

FERRIS, Arthur F., Scranton, Pa., to do mission work in Boston, Mass. Accepts.

GORTON, R., Michigan Center, Mich., to N. Leoni. Accepts.

GREENE, Winthrop B., Newtonville, Mass., to Pomfret, Ct. Accepts.

GRINNELL, Sylvester S., to remain in Alpena, Mich., another year. Accepts.

HAGEMAN, Jas. C. (Friend), Tecumseh, Mich., to Dundee. Accepts.

HISSEY, Marion W., formerly of Hill Coll., Denver Univ., to First Ch., Ashland, O. Accepts.

MUTCHINS, Jno., to Litchfield, Ct.

KANTNER, Wm. C., to permanent pastorate of First Ch., Salem, Ore.

KEVAN, Jas. H., Forman, N. D., to Custer.

LEICHLITER, Albert M., Rumlles, Io., to Peterson, Bethel, Talmage and Pleasant Hill. Accepts.

McCEMUTTS, H. Jno., Iron River, Wis., to S. Lake Linden, Mich. Accepts.

MARKHAM, Reuben F., accepts call to Almena, Kan.

MOBBY, Horatio M., Farmington, Wn., accepts call to Chewelah.

MOORE, G. W., to Bladensburg, Io. Accepts.

RULIFSON, E. J., Lay College, Revere, Mass., to Wardsboro South, Vt. Accepts.

RUTLEDGE, G. N., to Hazel Park, St. Paul, Minn.

SAVAGE, Jno. W., New Whatcom, Wn., to Chasell and Jacobville. Accepts.

SKENTLEBURY, Wm. H., Dundee, Mich., to Lake Odessa and to Bellaire. Accepts the former.

STEPHENS, Fred, Three Oaks, Mich., to Vernon. Accepts.

YOUNG, Harry, W., for a third year at the Mississippi Ave. Ch., Portland, Ore.

## Ordinations and Installations.

FRET, T. Arthur, i. Second Ch., Bliddeford, Me., Oct. 30. Sermon, Dr. J. L. Jenkins.

FROST, Amelia A., i. Littleton, Mass., Oct. 31. Sermon, Dr. G. R. W. Scott; other parts, Rev. Messrs. W. J. Batt, Bernard Copping, L. B. Voorhees, G. A. Tewksbury, W. R. Buxton.

HARDY, Edwin N., i. Quincy, Mass., Oct. 31. Sermon,

Dr. Nehemiah Boynton; other parts, Rev. Messrs. P. R. Davis, D. D., A. H. Plumb, D. D., Edward Norton, E. A. Robinson, E. C. Butler, H. A. Yontz.

KEBBE, Day, L., i. Emmanuel Ch., Springfield, Mass., Oct. 30. Sermon, Rev. L. H. Blake; other parts, Rev. Messrs. M. S. Howard, F. L. Goodspeed, F. B. Makepeace, L. H. Cone.

MARGRETT, Miss S. E., o. and i. Stockbridge, Wis., Oct. 24. Sermon, Rev. John Faville; other parts, Rev. Messrs. J. L. Hewitt, D. D., G. B. Hubbard, J. Gibson, S. T. Kidder, H. W. Carter.

MATHEWS, S. Sherburne, i. Hanover St. Ch., Milwaukee, Wis., Nov. 1. Sermon, Dr. F. W. Gunsaulus.

WILSON, Jno. R., o. Temple, Me., Oct. 30. Sermon, Rev. W. W. Kennedy; other parts, Rev. Messrs. C. A. Breck, E. R. Stearns, J. C. Young, E. R. Smith.

## Resignations.

ALGER, Frank G., Oneida, Ill., to take effect Jan. 1.

BAXTER, Thos. G., Saranac, Mich.

DAVIDSON, Wm. E., Algona, Io.

FELLOWS, Chas. B., New Brighton, Minn.

FALMER, Edward G., Covert, Mich., to take effect on or before Feb. 1.

PARSONS, H. W., Mayflower Ch., Minneapolis, Minn.

SHAW, Geo. W., St. Anthony Park, St. Paul, Minn.

## Dismissions.

CLANCY, Judson V., Union Ch., S. Weymouth, Mass., to take effect Dec. 1.

FROST, Geo. B., Littleton, Mass., Oct. 31.

## Churches Organized.

EVANSTON, Ill., Asbury Ave., rec. Oct. 25. Thirty-seven members.

LITTLE DEER ISLE, Me., rec. Oct. 9. Twenty-one members.

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clothes is to  
scrub them  
by main  
strength.  
A better  
way is to clean  
them  
easily

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Other Way Use the imitations—cheap goods and peddled articles—but don't wonder if your clothes are ruined and your hands sore. 279 JAMES PYLE, New York.



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## BOSTON MINISTERS' MEETING.

Napoleon and the Battle of Waterloo lived again last Monday on the platform in Pilgrim Hall, which has hitherto been mainly devoted to harmless religious discussion. Here Rev. F. S. Root reproduced in a series of instructive word pictures the thrilling scenes of this pivotal battle, and enumerated the reasons which modern research has revealed for the defeat which caused the emperor's star to set in blood. Chief among them he considered Napoleon's physical and mental disability at the time.

At the close of the lecture Rev. W. W. Jordan explained his plan of a pastors' fund for paying the debt of the American Board, which was afterwards discussed by Drs. Horr, Little, Boynton, Baker and Morgan. The last named gentleman suggested that the pastors agree to pay one-fourth of the debt themselves on condition that their churches assume the other three-fourths. The generous offer of one of the speakers, who proposed two dollars as a fair amount to be asked from each minister and then offered to assume his own share and those of twenty-five brethren who might be unable to pay, gave refreshing point and impetus to the movement. A few words from President Penrose, in behalf of Whitman College, followed, and the names were read of the committee to arrange for the next annual meeting of the A. M. A., of which Rev. W. E. Barton, D. D., is chairman.

## BIOGRAPHICAL.

REV. EDWARD A. SMITH.

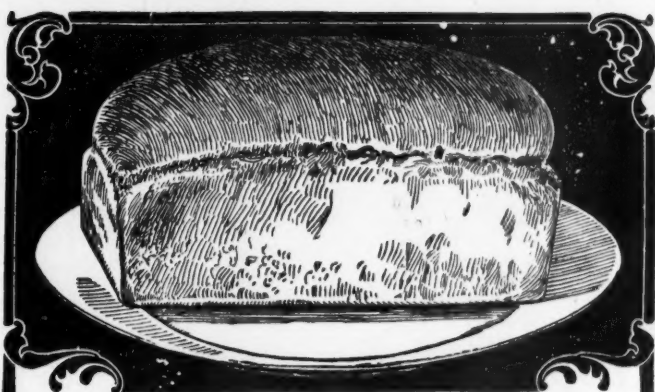
Mr. Smith was born in East Woodstock, Ct., July 22, 1805, of Puritan ancestry on both sides of the family, and died in Hartford, Ct., Oct. 26. He was graduated from Yale in 1826 with Justices Brewer and Brown of the United States Supreme Court, Chauncey Depew, Wolcott Calkins, Professor Paine of Bangor Seminary and others of public repute. His first field of ministerial labor was with the Second Church, Chester, which he soon brought to self-support and by his tact and urbanity won universal esteem as a citizen. In 1874 he was called to Farmington, Ct., where he stayed until 1887, when impaired health compelled him to give up preaching. He removed to Hartford and made himself useful in various ways, as a member of the Yale corporation, director of the State Missionary Society and a trustee of the Fund for Ministers. He was a man of ripe scholarship and singular grace of character. At the funeral, Oct. 30, several of the Hartford ministers paid warm and just tributes of praise. His wife and two sons survive him.

REV. JESSE W. HOUGH, D. D.

Dr. Hough died in Santa Barbara, Cal., Oct. 29, at the age of 63. He was a graduate of Yale, studied theology in New Haven and in Union Seminary, New York, served for two years as pastor of a mission church in the latter city, and after a five years' pastorate at Williston, Vt., he removed to Michigan, where he ministered to the Presbyterian church in Saginaw, and at two different times to the First Church, Jackson. For twenty-five years he was a corporate member of the American Board. From 1885 to 1887 he had charge of the American Church in Paris, and all his life he was an extensive traveler both at home and abroad. The last years of his life were spent in Santa Barbara, where his wife and oldest son died. Since 1890 he has suffered from a fatal disease, and in the home of his daughter-in-law and grandson patiently awaited the summons home. He was a man of superior ability, both as a preacher and writer, and made warm friends wherever he went. He leaves one son, Prof. W. S. Hough of Minnesota University, and Rev. J. J. Hough of Berkshire, N. Y., is an only brother of the deceased.

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THE FRANKLIN MILLS  
FINE FLOUR OF THE  
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WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

## BOSTON SUPERINTENDENTS' UNION.

The largely increased attendance at the meeting last Monday night was due to the generous invitation of the union to the Boston Primary Teachers' Institute, which held a well-attended session in the afternoon. At that meeting the primary workers were inspired with encouraging words from their leaders in the cause. The addresses were many and all practical, and illustrated in some cases by maps and models. Among the speakers were Mrs. L. O. Tead, Miss Bertha F. Vella and Miss Clara Thompson.

It was a warm welcome with which Mrs. F. E. Clark was greeted as she faced a full vestry in the evening with the subject, A Quartet of Workers, and every one in her audience felt that she spoke with a large knowledge, drawn from a variety of standpoints, as she talked of Christian Endeavor Societies for mothers, young people and children, and of primary Sunday schools.

The chief address was by Rev. E. M. Ferguson, State secretary of the New Jersey Sunday School Association. He enlarged upon the lack of methods and resources as the chief hindrances of the primary work, and he predicted a great surprise as to results in store for the superintendent who opens the field for the first time to his teachers by increasing their means and appliances. The ease with which great Bible characters can be impressed upon children's minds was explained and the speaker further illustrated how the parents are often reached when the children are won. He dwelt at some length on the benefits of local teachers' unions for advance study of the lesson and on the phenomenal results of a primary teachers' summer school as it has been conducted in his State. So hopeful are the leaders of greater success in that movement that next year the school will be held in three sections in the State. At the close Mr. Hartshorn spoke a few words about the faithful corps of workers in Massachusetts and of the Sunday School Association in this State.

## Marriages.

HAYES-BEAN-In Bluehill, Oct. 23, by Rev. E. Bean, father of the bride, Rev. E. C. Hayes of Augusta, Me., and Annie L. Bean.

KINCAID-SEXTON-In the parish church, Gatley, Cheshire, Eng., Oct. 8, by Rev. J. Bruster, vicar, William Henry, son of Rev. William Kincaid, D.D., Brooklyn, and Ethel Elizabeth, second daughter of William Sexton, Carlton-in-Cleveland.

MATTHEWS-TOMLINSON-In Lawrence, Oct. 23, by Rev. Alan Hudson, Rev. Newman Matthews of Scranton, Pa., and Elizabeth Tomlinson of Lawrence.

## Deaths.

BANGS-In Amherst, Oct. 19, Danforth Keyes Bangs, aged 88 yrs.

COLBY-In Bangor, Oct. 30, John F. Colby, aged 59 yrs. He was a reliable Christian business man, trustee of Bangor Seminary and valued in all religious and financial circles.

HEWITT-In Pomfret, Vt., Oct. 24, Persis Chase Dana, widow of the late Deacon Elisha Hewitt, aged 75 yrs.

WHEELWRIGHT-In Bangor, Oct. 27, Deacon Joseph Storer Wheelwright, aged 74 yrs. He was an officer in Hammond Street and afterwards in Central Church, a trustee of the Maine Missionary Society and Bangor Seminary, a corporate member of the A. B. C. F. M., also ex-mayor of the city and connected with many philanthropic and religious enterprises as well as business affairs of the section.

GEN. O. O. HOWARD.-During the coming fall and winter Gen. O. O. Howard will lecture on the Civil War. Address Cyrus Kehr, 1101 Chamber of Commerce, Chicago. Engagements should be made early.

WINTER TOURS ACROSS THE CONTINENT.-For the increasing volume of California travel Messrs. Raymond & Whitcomb's series of winter tours provides comforts and luxuries not otherwise attainable. The parties travel on special time schedules and in trains of elegant palace vestibuled sleeping-cars. Dining-cars are employed in every instance. The tickets give the travelers entire freedom, insure reduced hotel rates, provide for numerous side trips to points of special interest, and may be used returning independently at any time, or with any one of ten parties having special escort with a choice of three routes. The next dates of departure from Boston are Nov. 19 and Dec. 10. A circular, giving full details of these California tours, can be obtained without expense of Raymond & Whitcomb, 296 Washington Street, opposite School Street, Boston.

## A LOVELY FACE.

Beauty is the Greatest Power of Attraction.

Women Recognize it; Men Bow Before its Shrine.

The Secret of Good Looks Disclosed.  
How to Look Your Best.

Never was there a time when women did not try to make themselves beautiful. What is so lovely as a round, rosy face, white forehead and full red lips; what so annoying as the black-heads and pimples on the face, with the dirty, greasy look which always accompanies them? Life is not worth living, the young girl thinks, because of the bad, unpleasant look of her skin which she tries in vain to improve by the use of various cosmetics, ointments and powders, not knowing that all the while the trouble is not in the skin itself, but in the system. It is sometimes absolutely dangerous to use outside applications, for if the skin is simply cleared the disease is likely to attack some internal organ of the body, where it may prove fatal to life itself. But in purifying the blood, the cure is natural, permanent and without any injury.

Miss Alice Hopkins, who resides at 632 South Tenth St., Philadelphia, Pa., was unhappy because of her unsightly face, and writes an interesting letter on this subject.



MISS ALICE HOPKINS.

She says: "Dr. Greene's Nervura blood and nerve remedy is a wonderful medicine and it cured me completely of one of the very worst forms of dyspepsia. Words cannot express what I have suffered in body and mind for almost three years. Not the least of my troubles was an entire loss of healthy color in my face. The natural glow disappeared entirely, and a horrible saffron yellow took its place. You can imagine my feelings when I was asked a dozen times a day as to whether I was suffering from jaundice. At this time I was enduring all the tortures of indigestion, and could not retain enough food to give me the necessary nourishment. Consequently I lost flesh rapidly and became weaker each day. The doctors told me I was suffering from nervous dyspepsia and biliousness.

"I knew I was getting worse day by day, and I soon lost all heart. Everything irritated me, and I was in a state of most intense nervousness. I took to my bed and did not leave it for several weeks. I firmly believe I never should have risen from my bed again had it not been for the relief I obtained from Dr. Greene's Nervura blood and nerve remedy. When I look back upon my condition then, it seems positively miraculous that any medicine could have worked such a prompt and effective cure.

"The first benefit I felt from Dr. Greene's medicine was a general toning up of the system. After the first bottle I was able to hold light, nutritious food on my stomach. The constant feeling of dull pain in the region of the stomach grew daily less, and my blood seemed to circulate more rapidly. I was filled with a new life and hope.

"The effect of Nervura on my complexion was most satisfactory. The yellow tinge gradually disappeared, and in a few weeks the natural color began to return to my cheeks. I was charmed with Dr. Greene's Nervura and I continued taking it until I was entirely well and strong. Of course I was highly complimented on my greatly improved condition, but I always assured my friends that my restoration to health was entirely due to Dr. Greene's Nervura, the wonderful blood and nerve medicine. My complexion is clear and healthy and at night I sleep as soundly as a child."

It is letters like these which prove the wonderful power of Dr. Greene's Nervura, the great blood and nerve remedy. By the use of this marvelous medicine the system is cleansed, giving a clear and healthy bloom, and freeing the complexion from blotches and pimples. It is nature's own remedy, a purely vegetable and perfectly harmless compound, the discovery of the celebrated Boston physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who can always be consulted free of charge, either personally or by letter.

## PINEOLA COUGH BALSAM

Is excellent for all throat inflammations and for asthma.

Consumptives will invariably derive benefit from its use, as it quickly abates the cough, renders expectoration easy, assisting nature in restoring wasted tissues. There is a large percentage of those who suppose their cases to be consumption who are only suffering from a chronic cold or deep-seated cough, often aggravated by catarrh.

For catarrh use Ely's Cream Balm. Both remedies are pleasant to use. Cream Balm, 50c. per bottle; Pineola Balsam, 25c. at Druggists. In quantities of \$2.50 will deliver on receipt of amount.

ELY BROTHERS, 56 Warren St., New York.

BETTON'S  
PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

Winkelmann & Brown Drug Co. Props.  
BALTIMORE, MD.

THE GENUINE  
DR. BLAUD'S  
IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

Poorness of the Blood and  
Constitutional Weakness.

Imported by E. Fougere & Co., N. Y.  
To avoid imitations BLAUD is stamped on each pill.

"The Congregationalist"  
... SERVICES ...

No. 27, The Master and His Disciples.

No. 29, Simon Peter.

No. 30, James.

No. 31, John.

No. 32, Paul.

20 Other Services Ready.

100 Copies, with Music, 8 pp., 60c.

Less than 100 copies of one number, 1 cent each.

THE CONGREGATIONALIST,  
BOSTON.



## NORTHFIELD AFTERMATH.

The general conference for Christian workers concluded its sessions on Aug. 15, but this did not mark the close of the Northfield summer season. Rev. H. W. Webb Peplow, prebendary of St. Paul's Cathedral, London, who, with Rev. Andrew Murray of South Africa, was the leading speaker at the conference, remained in Northfield several days, delivering an address each morning in the Congregational church. Rev. R. A. Torrey of the Bible Institute, Chicago, also remained until the close of the month, lecturing daily, while Miss Habershon of London, and others, occasionally conducted Bible readings. The Northfield Hotel and one of the seminary buildings were filled with guests while these meetings lasted, as many stayed over to enjoy the luxury of attending meetings without the rush and excitement attendant upon large convention gatherings.

Meanwhile, on the hillside east of the town, Camp Northfield was flourishing, unknown to many. This is the latest development of the Northfield movement, the "ninth child"—as Mr. Moody called it—of the family. The other children, in the order of birth, being: Northfield Seminary, Mount Hermon School, General Conference for Christian Workers, World's Student Conference, the Bible Institute, Chicago, the Northfield Training School, Young Women's College Conference, the Bible Institute Colportage Association, Chicago, with Eastern depot at East Northfield. Camp Northfield is a vacation encampment for young men conducted by the Y. M. C. A. Whereas the World's Student Conference brings 400 or 500 college students to Northfield every July, nothing has hitherto been done to attract city young men. The camp is in a grove of pines and white birches, on the side of the hills overlooking the Connecticut valley, within a mile of the buildings. In England, where this camp idea has been in operation for several years, strict military methods are observed in the camps, but here a man is as free as in a boarding house. From twenty to fifty men from New York and other large cities were in Northfield continuously during July and August, over 200 being enrolled in all. The average expense for an individual amounted to about \$2.50 per week for board, and at this moderate price he had the opportunity of attending the meetings and spending the rest of the day in recreation.

By the first of September the visitors were gone and the schools ready to receive students. Both institutions are filled to their utmost capacity. Mt. Hermon has enrolled 332 students, of whom 144 are new, the corresponding figures for the seminary being 377 and 138. The faculty in the former school numbers twenty-four, in the latter thirty-five. The worth of the education given by those schools is indicated by the fact that about 300 applications were refused by each principal. The combination of the practical with the academic attracts many. The boys are taught farming and other useful trades, two hours being set aside daily as "work hours," while the girls learn to do household work. A thorough grounding in the Bible is a strong feature of the training, and the moral insulation of the schools, away from the distractions and temptations of the city, is a great advantage. The annual fee (\$100) is purposely kept at that low figure in order to help poorer students. This sum covers only about half the cost of a student.

The new gymnasium has recently been dedicated and handed over to the trustees of the seminary by the donor, William Skinner, of Mt. Holyoke. This beautiful building has been erected at a cost of \$35,000, and is well supplied with all the modern apparatus. The need of a similar building is keenly felt at Mt. Hermon, where, however, the first want is an auditorium. The school has outgrown the capacity of the hall now used for chapel and other general meetings. A. P. F.

## GENERAL HOWARD ROLL OF HONOR.

Carrie E. Pratt, Sherburne, N. Y.  
Congregational church, Lyndon, Vt.  
Mrs. W. G. Bancroft, Buffalo, N. Y.  
Rev. P. M. Snyder, Burlington, Vt., by members of College Street Church.  
Congregational Church, Chester, N. H.  
North Congregational Church, Springfield, Mass.  
William S. Stevens, M. D., Boston, Mass.  
Mrs. Jane G. W. Taylor, Binghamton, N. Y.  
Ladies in First Congregational Church, Lebanon, Ct.  
Congregational church, Waterbury, Vt.  
Congregational church, Harton, Vt.  
Mrs. R. P. Fairbanks, St. Johnsbury, Vt.  
Congregational church, Morrisville, Vt.  
Congregational church, St. Albans, Vt. Two shares.  
Mrs. J. Gregory Smith, St. Albans, Vt.  
Mr. and Mrs. Stranahan's Bible classes, St. Albans, Vt.  
Rev. A. J. Bailey, Seattle, Wn.  
W. H. M. S., First Congregational Church, Washington, D. C.  
Mrs. Martin Welles, Westfield, N. J. In memory of her little son who recently died.  
Lucia Pratt Ames.  
George M. Woodruff, Litchfield, Ct.  
W. M. Union of Pilgrim Congregational Church, Riverside, Cal.  
W. H. M. U. of New Jersey.  
A "Massachusetts Friend," East Northfield, Mass.  
Mrs. J. H. Babitt, by six churches in Vermont.  
M. R. Englesby, Burlington, Vt.  
Congregational church, Underhill, Vt.  
Congregational church, Milton, Vt.  
W. H. M. S., First Church, Burlington, Vt.  
Ladies H. M. S., College Street Church, Burlington, Vt.  
Congregational church, Salisbury, Ct.  
High Street Congregational Sunday School, Lowell, Mass.  
Mr. N. J. Bartlett, Andover, Mass.  
Mr. George Ripley, Andover, Mass.  
Mr. and Mrs. W. F. Draper, Andover, Mass.  
Mrs. Arthur W. Tuttle, Roxbury, Mass.  
Harrison Parker, Winchester, Mass.  
Ten Ladies in Union Church, Worcester, Mass.  
Two Friends, Tabernacle Church, Salem, Mass.  
Congregational church, Vergennes, Vt. Three shares.  
Congregational church, Cornwall, Vt.  
Congregational church, Middlebury, Vt.  
John W. Danielson, Providence, R. I.  
Walter S. Hogg, Providence, R. I.  
Two Sisters of Central Congregational Church, Providence, R. I.  
Mrs. Wm. Ives Washburn, New York city.  
Ladies in Congregational church, Wallingford, Vt.  
Miss Emeline F. Norton, Norwich, Ct. Six shares.  
Miss Mary F. Norton, Norwich, Ct. 5 shares.  
Miss Ella M. Norton, Norwich, Ct. 5 shares.  
Miss C. I. Sage, Guilford, Ct.  
Previously reported, 200; subscriptions added above, 67; total number, 327.

A POUND of facts is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

A DIFFICULT FEAT.—It is not often that a common piece of ordinary household furniture can be lifted up into a rare creation of art. Yet the table described in another column is certainly such an example of work. The Paine Furniture Co. are to be congratulated on the designing of such furniture.

WASHINGTON EXCURSION.—The Royal Blue Line announces another series of personally conducted, seven-day tours to Washington, D. C., the first party leaving Boston Wednesday, Nov. 20. The rate of \$23 covers every expense of the entire trip. An illustrated itinerary may be obtained by addressing A. J. Simmons, N. E. P. A., 211 Washington Street, Boston.

For  
Throat  
And Lung  
Troubles, Take

**AYER'S**  
Cherry Pectoral

Received  
Highest Awards  
At World's Fair.

When in Doubt, ask for Ayer's Pills.

## A WORD IN YOUR EAR

THE SECRET OF BEAUTY  
of the complexion,  
hands, arms, and hair  
is found in the perfect  
action of the Pores,  
produced by

**Cuticura**  
SOAP

The most effective  
skin purifying and  
beautifying soap in the  
world, as well as purest  
and sweetest for toilet,  
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BURY & SONS, 1, King Edward-st., London. PORTER  
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**DENT'S**  
CORN  
GUM

Cures Corns, Warts,  
Bunions, etc. So easy  
to apply—it sticks fast.  
Ask for Dent's; take  
no other. Sold everywhere,  
or by mail 10 cents. C. S. DENT  
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Try Dent's Toothache Gum



## Spots on the Son

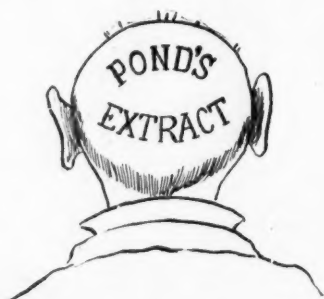
will readily yield to Copco when  
you are obliged to say:  
"Just look at yourself!  
now don't you come  
into this house until  
you're clean," temper  
justice with mercy;  
hand him a cake of  
Copco and he will soon  
be out of quarantine;  
and notice one thing,  
please; if he has used

**copco**  
TRADE MARK.

soap, the dirt has not stuck to him and been wiped off on  
the towel—it has been washed off in the water.

Result: Clean boy, clean towel, prompt dinner.

Made only by THE N. K. FAIRBANK COMPANY,  
CHICAGO, NEW YORK, ST. LOUIS.



## IMPRESSED ON THE MEMORY

that Pond's Extract is without equal for relieving pain, and that no other remedy should be accepted as "just as good."

Invaluable for Wounds, Bruises, Cuts, Sore Feet, Lame Muscles, also for Sore Throat, Hoarseness, Rheumatism, Inflammation, and Hemorrhages.

Accept nothing as "just as good." Pond's Extract cures; imitations do not.

POND'S EXTRACT CO., 76 Fifth Ave., New York



Mary  
had  
a little  
lamb  
With  
fleece  
as white  
as  
snow  
And every  
time  
she washed  
it well  
she used  
**SAPOLIO**

# What do You Think of This!

**T**IME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute and one must then "take what is left." The readers of *The Congregationist* should not be of the dilly-dally sort. The World's Fair souvenir spoons are just the thing. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor at such a small price. One lady writes:

STATION, VA., June 27, 1895.  
Leonard Mfg. Co., Chicago.

Gentlemen: I received the spoons O. K. and am more than pleased with them. I am delighted.

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Inclosed please find postoffice order for the amount, \$6.00, for which you will please forward six sets of your World's Fair souvenir spoons and the cake basket which you offer as premium for same.

(Signed) LILLIE V. CROFT, 318 Fayette St.

### DESCRIPTION OF SOUVENIR SPOONS

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved

in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case and sent prepaid for 99 cents. These spoons sold on the World's Fair grounds for \$0.00 a set.

money order for six more sets, with which you will also send the spoons as premium. By so doing you Mrs. DR. AUGUST HORN, 732 W. Mulberry St.

MERIDIAN, MISS., Aug. 6, 1895.

Gentlemen:—I send inclosed postoffice order for \$7.39, for which please send to my address one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address, Mrs. FRANK MEYERS, 343 41st Ave.

TOM'S CREEK, P. O., McDOWELL CO., July 2, 1895.

Gentlemen:—The half-dozen souvenir spoons came safely and I am pleased with them.

Respectfully,  
JAS. HARVEY GREENLEAF.

FORT MORGAN, COL., July 8, 1895.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Secker showed them to a few of her lady friends, and all wanted them but all did not feel as though they could take them. Yours truly,  
REV. H. D. SECKER.

### SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D. Address order plainly.

LEONARD MFG. CO.,  
152-153 Michigan Avenue, E. S., Chicago.



### OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.

I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find